THE UNITED CHURCH Observer

VOLUME 17 JUNE 15, 1955 5 NUMBER 8

The Church in the Cariboo

N. BANKS, McBride, B.C.

The Cariboo has always spelled venture to Canadians. The name ginated at the time the gold lds were discovered in 1859 in district of northern British lumbia, south of the Cassier trict around Cariboo Lake. The urch went in at that time, too, d has played a most significant rt in the growth of the country ich is now rapidly advancing. at the Church is accepting the w challenge to progress may be en in the following story:

Prince George

Prince George is situated at e geographic centre of British olumbia and its history links ith some of Canada's greatest plorers, Alexander McKenzie in 93 and Simon Fraser in 1807, ho founded Fort George. The ming of the Grand Trunk Railay in 1914 brought the rise of e present city of Prince George, corporated in 1915 and about ree miles from Fort George. The irst World War and the Depreson checked the bright prospects f north central British Columbia, ut the upswing came during the econd World War, followed by a pectacular growth in the lumber dustry. The number of mills in e Prince George area reached 00 in 1952 and is now around bout 400.

The major denominations were arly in the area and each had a olourful story in the pioneer days nd overcoming the difficulties of townsite which was moved at east three times through periods f boom and bust. The present Knox Church is the amalgamation f five congregations over the ears. During and after the war Knox shared the impetus of genral growth. Plans were begun in 944 under the leadership of the inister, Rev. F. E. Runnals, .D., for the erection of a modern anse. It was officially opened in anuary 1949. In 1946 Knox egan broadcasting the morning ervice over the new local station KPG, with financial assistance rom the United Church Home Mission Board and the Radio Committee. Dr. Runnals made a unique contribution while in Prince George by publishing a History of Prince George and compiling a History of the Churches of the Cariboo. He was followed in 1946 by Rev. N. D. McInnes, who entered enthusiastically into the spirit of the booming town. An A.O.T.S. Club was formed in 1947 under the presidency of Mr. Ray Williston, now Minister of Education for British Columbia. The club undertook many valuable projects, one of which was the purchase of a beautiful campsite on West Lake twenty miles from town. Two branch Sunday Schools were organized in 1948, Millar addition and West End, the latter helped by the Home Mission Board to purchase an Army Building. In 1950 Mr. McInnes accepted a call to Vancouver, his leadership having been a great stimulus both

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HOLBROOK LIBRARY PACIFIC SCHOOL OF RELIGION

Photo Courtesy British Columbia Govt. Travel Bureau, Victoria, B.C.

Swimming at Burns Lake, B.C., is a summer recreation in the Cariboo.

UNITED CHURCH ADOPTS DHEISHE CAMP

United Church Relief $2,500 for Clothing

CHRISTINA JONES, Jerusalem - Jordan

Last December a request came to the NECC (Near East Christian Council) West Jordan Area Committee from the Minister of Social Welfare, to help clothe the school children in the camps of south Jordan. It was surely providential that news had just come of a generous gift from The United Church of Canada. The committee quickly decided to use half of it for food and the other half for clothing the children. After consulting with the competent authorities, it was decided to "adopt" Dheishe Camp, near Bethlehem on the main road to Hebron, as one of the most needy, and a sub-committee was appointed to handle the details.

After careful study of costs and needs, it was unanimously agreed to give each child a pair of new shoes made to fit, each boy a new shirt, and each girl a new warm pair of knickers, and in addition to give additional clothing of the most practical nature possible from the bales of used clothing. This was a big order as the school records showed 601 boys and 342 girls. News of the project spread and much interest was aroused.

A competent manufacturer of shoes went out to the camp and measured the children. He gave us the lowest wholesale price, and we were able to buy all the shoes for JD 627 (equal to $1,700), or just about $1.80 per pair. They are made of good leather, well-lined and reinforced, and should wear for several months. One of the valuable by-products was the fact that men who would have had no work during January and February were employed, and were thankful to work for the lowest possible wages in order to make the shoes available for all.

The shirts for the boys were made from khaki cloth woven by refugees under the direction of the NECC Area Team Leader in Samaria. Part of the sewing was done in refugee sewing centres, and the rest by the owner o small shirt-making business, thus kept his force employed a The cost of making a shirt, v buttons, thread, etc., was 26 ce

It would be very difficult to estimate the total benefits acc ing from this enterprise thro the provision of employment the turnover of cash in this ne area. Members of the commi went to the camp late in Janu to give out the clothing, wh had already been sorted by girls employed by Mrs. Stew wife of the Anglican Bishop Jerusalem, in her refugee sew centre. Shoes were given to girls on the same day, and to boys on February 15, 1955. Th gifts were received with wa gratitude by the children, v had for the first time in their li been given new shoes to fit, by the elders of the camp, v said it was the nicest gift they h had in all their years of exile.

We wish that donors could h seen the expressions of sheer on the faces of the children they hurried to their huts w their new clothing. The satisf tion of giving a child such r happiness cannot be measur and we can only recall again divine wisdom of Jesus w reminded us that such is Kingdom of Heaven.

This boy thanks you in his heart, and his face shows his shy joy at receiving clothing bought by United Church Relief Funds.

Dr. Darby Gets a D. D.

Marks Forty Years at Bella Bella

W. P. BUNT, Superintendent of Missions, B.C.

Dr. Darby of Bella Bella was going down to Vancouver to get his D.D. Union College of B.C. was honouring this great Home Missionary. The people among whom he lives and works were proud of the honour and they decided this was an event not to be allowed to go unrecognized.

The steamer, on that south-bound trip, was to call at East Bella, not at the Village landing. Early in the evening, the wife of a neighbour called to say that her husband would be going over to meet the "Camosun," and that he would gladly take them along. The offer was accepted. The Darbys went down to the wharf and boarded the fishing boat. As is the custom at Bella Bella, many gathered on the dock to see them off. For some time the people chatted, and no apparent effort was being made to cast off and cross the Passage. Even Dr. Darby, for whom time and tide usually wait, was beginning to get anxious, especially when the Steamer hove in sight around Driad Point, about two miles away. However, things soon began to move; the little gill-netters came around to the end of the wharf and the seiner with the Darbys aboard pulled out. After one large circle around, and on a blast from its whistle it headed for East Bella Bella with all of the others forming into li behind. Another blast was t signal for torches which had be fixed to the mast of each boat be lighted, and thus, across t width of Lama Passage, in t gathering dusk of an April eve ing moved a torch-light processi paying tribute to two grea loved people. To many, this m have suggested the lighting of t lamps of faith and healing by t early missionaries at Bella Bel As the steamer pulled away fr the dock, multi-coloured strea ers were thrown from shore ship while all on the dock sa with both heart and voice, "F they are jolly good fellows."

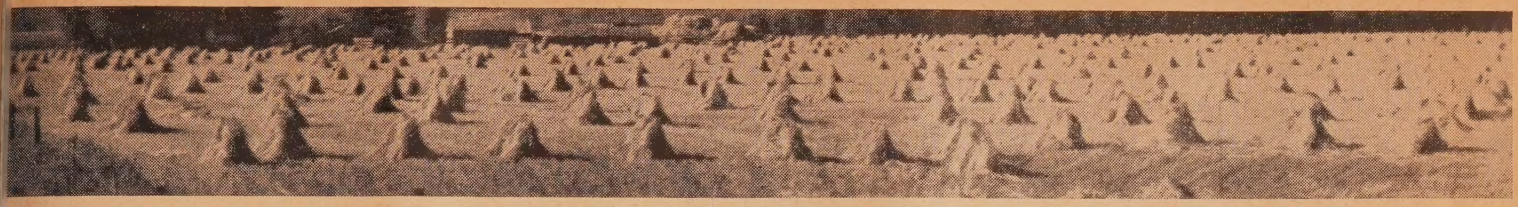
The Return

When the Darbys returned, t celebrations really began. Possib the high-water mark was reach at the banquet in Je-shu-wa- Hall at which over two hundr

(*Continued on page 26*)

Summer Issues

In July and August there wil be two issues of "The Unite Church Observer" published instead of four. The combine July 1st and July 15th issu will be off the press July 1st the combined August 1st an August 15th number wil appear August 1st.



Harvest on a farm near Vanderhoof, B.C.

Knox and throughout the Presytery. Rev. Gordon McLaren was alled from Trinity Church, elson. At the Annual Meeting, ebruary 1952, the momentous ecision was made to explore eans of enlarged space for Sunay School and worship. In the ummer of 1953 the Board ngaged the Wells Fund Raising rganizations, and in the fall uring a six-week campaign the im of $121,000 was pledged over three-year period for the buildng of a new Church. A ninety-day trike in the lumber industry and slump in the lumber market set ack the economy and tempered

Prince George, B.C.

optimism. Confidence is returning and construction of the new Church will begin in the spring of 1955. Meanwhile a new Hammond Organ has enhanced the worship services and encouraged the congregation and choirs. Over sixty members have been added to the Roll since the new year.

Prince George continues to be a place of opportunity and challenge. In 1952 the Hart Highway closing the 250-mile link with Dawson Creek was opened, connecting with the rich Peace River area and the Alaska and Yukon Highway. The P.G.E. reached the city the same year and surveys for the extension north are being made. The decision to build a natural gas pipeline from the

IN THE CARIBOO

(*Continued from page 1*)

Peace River to Vancouver has been made. The Prince George Airport is a pivotal point in the airways between Vancouver, Prince Rupert, Whitehorse and Edmonton. The long range view for central and northern British Columbia is exciting and filled with great prospects and the Church must continue on the alert.

The Nechako Valley

In each of the three districts where we hold services in the Nechako Valley the Church work is carried on by a virile consecrated group of Christians who have kept it going on a slim budget and often with a spasmodic ministry.

The word "nechako" is an Indian word meaning "big water," a name that describes very aptly an area that is studded with lakes and rivers. The Kenney Dam, the largest natural fill dam in the world, has been constructed across the Nechako River by the Aluminum Company of Canada to provide power for their Kitimat Project. The major industries of the district are lumber and farming. The excellent shooting and fishing makes the valley a popular tourist attraction each year.

The three preaching points in this area are at Vanderhoof, Fort Fraser and Lakes. The First Memorial United Church at Vanderhoof is celebrating the fortieth anniversary this year; the Church trebled its missionary giving last year, and this year it hopes to double its last year's total. At the same time the Church has moved $700 nearer being self-supporting. Each night through the week the Church Hall is being used for either C.G.I.T., Explorers, Tyro, Bible Study or Scouts. Another Bible Study group meets during the winter months in the farming community of Prairiedale, seven miles north of Vanderhoof. To expand the facilities for Sunday School and mid-week activities the Church is putting in a full basement.

The First United Church at Fort Fraser has a longer history than the Church in Vanderhoof. The Church itself is one of the most beautiful little Churches in this part of the country. When one meets the people of Fort Fraser you feel you are in a family town, everyone knows everyone else and makes sure that no one in need is forgotten. This was illustrated when a family got burned out of their home in the middle of last winter and the town responded most generously.

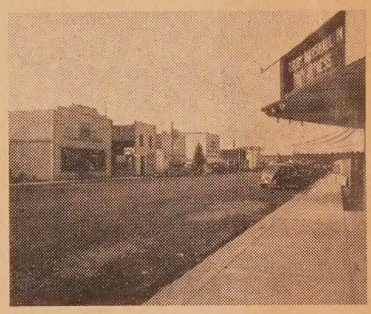
The Lakes district hold their services in the community hall. There are only twelve families in the district, but even with this small number there is an active Church life and a wonderful Sunday School. The two Sunday School teachers told the minister last fall that they wanted to start a Sunday School in a small area where there was a need. Now they have an active attendance of twelve boys and girls.

Wells - Barkerville

The Wells - Barkerville Church functions in a region formerly famous for its placer gold, but now more noted for its two producing lode gold mines, the Cariboo Gold Quartz and the Island Mountain mines.

The community now numbers about 1,000, of whom a fair proportion profess membership in the United Church, and attend Church regularly. The Church was built in 1935, at which time the population numbered approximately 3,500, and the active congregation about 60. A manse was bought in 1940, and the mortgage successfully burned in 1949.

Because of the critical shortage of ministers, the Church found itself unable to procure a replacement in 1950, and various Church members volunteered to take turns at holding the service. One showed a much greater aptitude than his fellow novices and was prevailed upon to take more than his share of the services. This man, Lionel E. North, has since advanced to the point where he has been regularly appointed as Lay Minister by the Conference



Vanderhoof, B.C.

and now performs a minister's full duties very effectively in addition to his own "through-the-week" job.

Active Church organizations include the Woman's Association, Sunday School, and the Board of Stewards. Youth activities are suitably guided by a Brass Band, Boy Scouts Group, and various sports clubs, so that no Tuxis has been attempted.

Burns Lake

Burns Lake Charge in the Cariboo Presbytery is on the C. N. line between Prince Rupert and Prince George, B.C.

The United Church minister, Rev. David Verkerk, has a field

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Photos Courtesy British Columbia Govt. Travel Bureau, Victoria, B.C.

Burns Lake, B.C., Today

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MEETING THE NEED

At a Conference on Canadian Aid to Under-developed Countries, meeting in Ottawa, May 27th and May 28th, tribute was paid to our overseas work. Mr. Godison, who had been Assistant General of Korean Reconstruction, spoke at one of the workshops. At one point he said, "I have never been a great Church worker, but I pay my tribute to the valuable work done by her missionaries in Korea. They have been living with the people for forty years, giving education, medical care, social welfare. The people trust them. They will be there after we have left. Dr. Murray," he continued, "in my judgment is one of the greatest women in the world." Dr. Murray is Dr. Florence Murray of the W.M.S. of The United Church of Canada. Another enthusiastic tribute was paid to the work done by a Canadian doctor at Gaza. That doctor is Dr. Robert McClure of The United Church Board of Overseas Missions, now in India. Their work is typical of all the overseas work of The United Church of Canada.

An observant visitor recently wrote the editor from British Columbia. "I have been tremendously impressed by the quality of the young men heading back to their remote charges." In remote fields, in downtown areas, in new suburbs, in hospitals, among people of many nations, the Home missionary and missionary worker bring healing to body, mind and spirit to thousands of people in Canada.

The Board of Evangelism and Social Service organizing evangelistic campaigns, providing homes for the aged, for children of broken homes, working "in haunts of wretchedness and need," carries its message of hope and redemption. It operates on a financial budget that is all too small.

The Board of Christian Education is hard pressed to take care of the increased child population and to provide adequate guidance for leaders, Young People's Societies, Sunday Schools, Vacation Schools, Camps, and all sorts of teen-age activities. They never cease. Inspired by loyalty to Christ and feeling responsible for the host of children and young people in our Church, they stretch the dollars as far as they can.

Then there are those working to produce Christian radio programmes, television programmes, missionary books of inspiration and information. These are a few of the enterprises of the Church which depend on the success of gifts from the red side of the envelope. The contributions are not nearly as generous as they ought to be. We have ample financial resources among our members. The Church must be given a much larger share of these than it is now receiving if the programme that has been planned is to be carried through. At best it is a minimum programme. Ministers and leaders in the local congregations can do no greater service to the Church than to impress on those for whom they are responsible the need for continuous and generous support for the Missionary and Maintenance Fund.

ADVERTISING RELIGION

Most readers of magazines on this continent are familiar by now with the advertisements of the Knights of Columbus. They are designed by this organization of Roman Catholic laymen to sell Roman Catholicism to the public.

Now comes an announcement from New York sent out by the Religious News Service that the United Lutheran Church is embarking on a similar programme. The Church has sent out a series of 31 mats to its 4,300 congregations. Each Church, or a group of Churches, is expected to run the ads in the daily and weekly papers. The series includes two column layouts answering such questions as, "What is a Lutheran?" "How Do Lutherans Believe We Are Saved?" "Do They Believe Theirs Is The Only Religion?" "What Is The Lutheran Idea of Sin?" etc. There are special ads, too, for Reformation Day, Easter and other special occasions. The mats were prepared by the Church's Department of Press, Radio and Television.

This is a feature the new Board of Information and Stewardship of The United Church of Canada might seriously consider when it is set up. The United Church has done little in this area. About the only experiment with newspaper advertising has been done by the Board of Evangelism and Social Service at Christmas time. These ads have been well received and we believe helpful in encouraging sobriety and cutting down accidents during the Christmas season. The press reaches millions of people daily and weekly. Readers follow the ads as avidly as they do the news. One of the advantages of using newspapers is that advertisements placed in them reach many who are not necessarily Church member It might be a good start to prepare a seri of popular well laid out ads on the Twent Articles in the Basis of Union. Later on a illuminating series could be prepared on Th United Church Catechism. It is worth a tr anyway. After all, we are living in a da of new methods, new approaches and ne media and the Church should take advanta of them to reach a large public with accura information and her message of hope for day of bewilderment and frustration.

PERILS OF LEADERSHIP

Men and women in positions of respo sibility and leadership are subject to mar temptations. That is true of Church, politic labour unions, or any other organized grou There are two in particular. The first the temptation to accede to pressures fro those over whom they have been place That is not so serious. Possessing courag conviction and horse-sense, a leader ca meet those head on.

The other temptation is more subtle an therefore more dangerous. It is psych logical. It comes not from external pressur but from a person's inner self. Armed wi knowledge acquired in his position, th leader is in danger of assuming that h knows all the answers and the best decisio to make in any given situation. That attitu —dictatorial if you will—creeps on like thief in the night. The decisions may right, but being close to the scene there always the possibility that those maki them may be wrong. A healthy conditi and a high state of morale and loyalty ca be secured and continued in a democracy democratic order only when the comm people are trusted and their advice an judgment sought. That is something th must be watched carefully by leade checking and double checking their ment reactions to high office against the attitu of mind and heart that moved them befo their election or appointment. Morale always in delicate balance and can easily thrown off centre.

We are humbly proud of our Church, the great faith of those who brought h into being, of her spirit, her achievemen her challenge and her vision. Only tho who have had the opportunity to learn of t Church by constant study and travel can fully aware of the loyalty and devotion her ministers and people, and the varied an manifold character of her enterprises an services. This spirit must be retained an deepened. If we move ever so little fro the democratic procedures, we believe an profess, the effectiveness of our ministry this growing country, and those overseas f whom we are responsible, might easily impaired.

THE RETURN of JAMES EVANS

"God moves in a mysterious way, His wonders to perform"

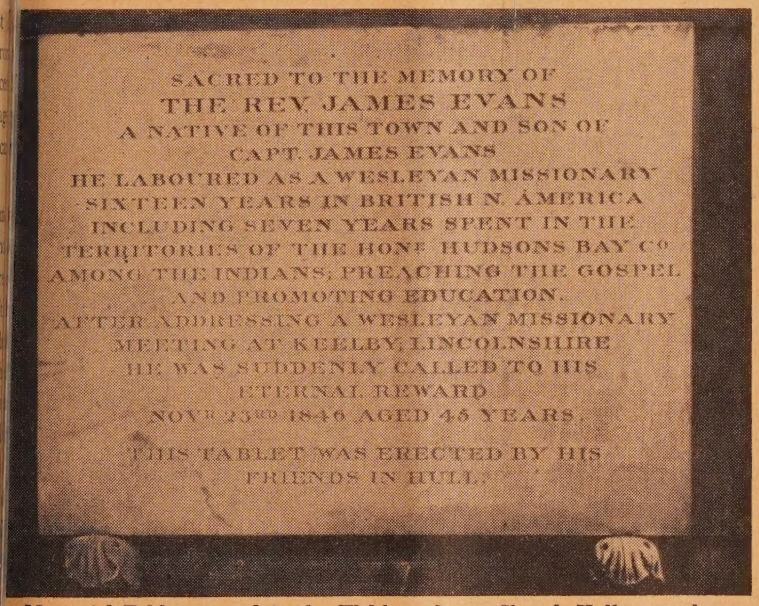
V. FRANK BAKER, D.D., Secretary, International Methodist Historical Society, Cleethorpes, England

I am ashamed to say that I had ver heard of James Evans. The ee Indians and the Hudson's y Territory were words in the ry-books of youth—for I had id my R. M. Ballantyne—but t living realities. How things ve changed for me since last vember!

Perhaps it would be an imperence for me, a mere Englishan, to tell you about the man o has meant so much to the e of your great country, and rticularly to its Indian populaon. What I can do, however, is explain how I personally came o hear of him, how I learned nore about him, and how evenually I was able to secure his earthly remains for the country to vhich he dedicated his life.

It really commenced in September, 1954, with a letter from the Rev. A. I. Avery, minister of the James Evans United Church Indian Mission at Norway House, Manitoba, addressed "Methodist Minister, Keelby, Lincolnshire, England." In view of the opening of the new Residential School for the Indians at Norway House in June, 1955, Mr. Avery wanted to collect all possible information about the pioneer of the work there — a picture of the English Church where Evans died and presumably was buried, obituary notices, a death certificate, any literature on him.

Actually there is no Methodist minister living at Keelby, situated on the "Barton Street" of the Roman soldiers, now a village of 300 people, drowsily looking out from the gentle slopes of the North Lincolnshire wolds across four miles of lowlying farmland to the Immingham docks and the tiny Humber creek whence the Pilgrim Fathers set sail in 1609, first to Holland, and eleven years later to the New World. There is no Methodist minister living at Keelby, nor ever has been. The tiny cause there is served (among others) by a minister of one of the Grimsby circuits. This minister, the Rev. George Wedge, could discover no local source of information on Evans, and passed the letter on to me, as Secretary of the International Methodist Historical Society, and (as it happened) myself at this time serving Churches in North Lincolnshire.


SACRED TO THE MEMORY OF
THE REV. JAMES EVANS
A NATIVE OF THIS TOWN AND SON OF
CAPT. JAMES EVANS
HE LABOURED AS A WESLEYAN MISSIONARY
SIXTEEN YEARS IN BRITISH N. AMERICA
INCLUDING SEVEN YEARS SPENT IN THE
TERRITORIES OF THE HONE HUDSONS BAY CO
AMONG THE INDIANS, PREACHING THE GOSPEL
AND PROMOTING EDUCATION.
AFTER ADDRESSING A WESLEYAN MISSIONARY
MEETING AT KEELBY, LINCOLNSHIRE
HE WAS SUDDENLY CALLED TO HIS
ETERNAL REWARD
NOV.R 23RD 1846 AGED 45 YEARS.
THIS TABLET WAS ERECTED BY HIS
FRIENDS IN HULL.

Memorial Tablet erected in the Waltham Street Chapel, Hull, near the vault in which James Evans was buried.

Afflictions and Trials

Almost every month a score or two of such enquiries come to me, and have to be dealt with in the midst of a busy circuit routine. I promised to do what I could, however, realizing at the same time that in the process of helping others I should myself be learning a little about someone who sounded mildly interesting. I turned up his obituary notice in the **Wesleyan Methodist Magazine** for 1847:

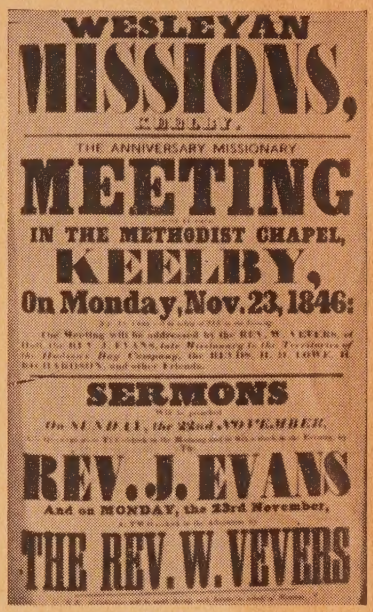
"In our Foreign Missions . . .

JAMES EVANS: a Missionary of remarkable ability and zeal, and of great usefulness among the North American Indians. His success among the aborigines of Canada led to his appointment as General Superintendent of the recently-formed Missions in the Hudson's Bay Territory. To his mental vigour and indomitable perseverance, the Indians are indebted for many advantages; among these is a written and printed character, suited to their language, of which Mr. Evans was the inventor. Many were the afflictions and trials he had to endure: these issued in a failure of health, which rendered his return home desirable, but the results were not favourable. He died suddenly at Keelby, in Lincolnshire, on the 23rd of November, 1846, at the house of a friend, after attending a Missionary meeting, at which his statements had excited great interest. He entered upon the Missionary work in 1834."

This certainly quickened my interest, though I could not realize at the time what a typical example of the English understatement this obituary notice provided — especially that phrase "rendered his return home desirable" to describe the hounding to death of a slandered saint!

I must confess that I had been faintly amused at the implication in the original letter of enquiry that Evans had died while attending a "Methodist Conference" at Keelby. It is so easy for the man on the spot to smile at the errors of perspective inevitable in writing about completely unfamiliar territory thousands of miles away. My brother Avery may have his revenge as he scans the proof of some of my own misapprehensions! At any rate the obituary made things clearer. Evans had died at a missionary meeting. I knew that it was of little use trying to trace this meeting in our national archives. I knew also, however, of the files of William Skelton, the Grimsby printer, who kept copies of everything issued from his press between 1823 and 1860, including much undertaken for the North Lincolnshire Methodists. Sure enough, his bound volume for 1846 contained a copy of the bill printed for this sad occasion:

"Wesleyan Missions, Keelby. The Anniversary Missionary Meeting will be held in the Methodist Chapel, Keelby, on Monday, Nov. 23, 1846: (Hand) The Chair will be taken at six in the evening. The Meeting will be addressed by the Rev. W. Vevers, of Hull, the Rev. J. Evans, late Missionary to the Territories of the Hudson's Bay Company, the Revds. H. D. Lowe, H. Richardson, and other Friends."



Greatly reduced photograph of Bill announcing the missionary meeting following which James Evans died.

Below came the additional information:

"Sermons will be preached on Sunday, the 22nd November, at a quarter past ten o'clock in the morning and at six o'clock in the evening, by the Rev. J. Evans, and on Monday, the 23rd November, at two o'clock in the afternoon, by the Rev. W. Vevers.

"N.B.: A Collection will be made during each service in behalf of Missions."

The Place of Burial

So far so good. But still no clue as to where and when Evans had been buried. A search among the 30,000 slips in my Methodist Bibliography files had revealed one book about Evans, Egerton Young's **Apostle of the North**, and I had written to our Methodist Missionary Society in London for the loan of a copy, as also for information about any other James Evans material. Meantime I managed to work on the files of the newspaper most widely circulated in Lincolnshire in the 19th century — **The Lincoln, Rutland, and Stamford Mercury,** then at the peak of its size. Opened out, the bound volume over which I pored would have made a pleasant ridge-tent for two or three children playing at Indians—unless it had slipped and crushed them to death! I studied it lying on the library floor. But it was love's labour lost. There was no mention of James Evans.

At that time all the North Lincolnshire Wesleyan circuits were in the Hull District. Maybe the death of a Wesleyan missionary would be of greater significance to one of the Hull newspapers than it was to the (*Over*)

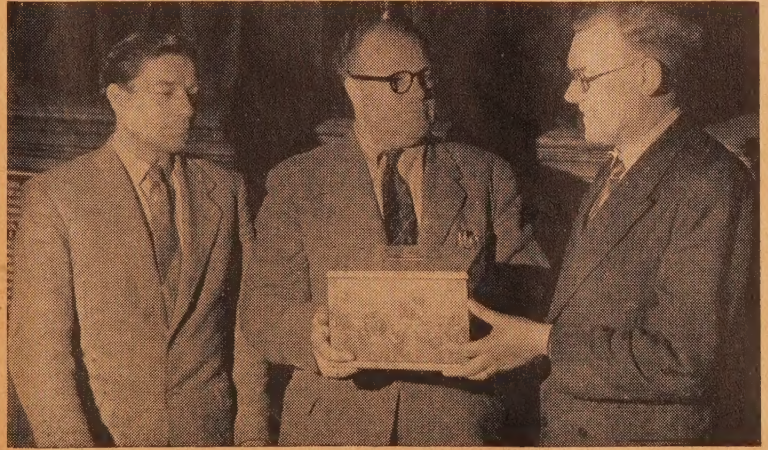


Photo by "Hull Daily Mail," 84-86 Jameson St., Hull

The handing over of the casket containing the ashes of Rev. James Evans by Rev. W. D. Watts, minister of the Queen's Hall, Hull, to Dr. Frank Baker, Secretary of International Methodist Historical Society. Left to right: Mr. W. Parkin, Funeral Director, responsible for exhumation; Mr. Watts, Dr. Baker.

more widely-circulated "L.R.S.M." Enquiry through the Chief Librarian of my native city of Kingston-upon-Hull brought a rich reward. The **Eastern Counties Herald** for 26th November, 1846, contained the following notice:

"The Rev. — Eavins, Wesleyan minister, late missionary from America, preached in the Wesleyan chapel, Keelby, near Caistor, in his usual spirited manner, apparently in good health, and on Monday evening, while conversing with some friends, he sunk from his chair, and instantly expired."

As I was shortly to learn from Young's **Apostle of the North**, I was thus provided with a contemporary illustration of Evans's vigorous enthusiasm, in that phrase about his preaching "in his usual spirited manner." More was to follow, however, news of especial interest to a native of Hull. Among the deaths noted in the **Hull Advertiser** published on Friday, 27th November, was the following:

"On Monday the 23rd instant (whilst on a visit to England), the Rev. James Evans, late Wesleyan missionary amongst the Indians in the Hudson's Bay territory, died of apoplexy, at the house of a friend at Keelby, near Caistor, immediately after attending a missionary meeting. The corpse was brought to this town by the Grimsby steamer, to the house of Mr. Lundy (his cousin), and interred in the preachers' vault at Waltham-Street Chapel."

Waltham Street Chapel, Hull

So that was where Evans was laid to rest! Waltham Street Chapel, Hull. Although as a young Sunday School teacher and local preacher in Hull I had only attended one gathering in that historic Church, I knew something of its great traditions, and of its latter falling-off as a downtown Church. Its ancient glory had in part been recaptured for me by a recent enquiry from a local architect-historian, for whom I had been able to discover the identity of its architect, a certain William Jenkins, called into the Methodist ministry by John Wesley himself, and a great personal friend of Dr. Adam Clarke. A breakdown in health had compelled Jenkins to superannuate, whereupon he resumed his profession as an architect, and designed some of the finest Wesleyan chapels in England, among which that at Hull ranked very high.

At the opening of Waltham Street Chapel in October, 1814, there were supposed to be four thousand people present. Young James Evans, newly apprenticed to a Wesleyan grocer, would almost certainly be among the two thousand for whom there was "standing room only." Did he have any premonition, we wonder, that some months later these handsome walls, these shining pews, that impressive rostrum, would seem the very gate of Heaven to him, as his heart was stirred to its depths and he accepted a Saviour? He could have hardly imagined that occasion thirty-two years later when he himself was the focus of all eyes and ears, as from that same rostrum—"in his usual spirited manner"—he recounted the thrilling stories of an adventurer for Christ among the Red Indians of the frozen north, his enthralled hearers refusing to let him cease until near midnight. Nor could he have foreseen that a few days after this he would be brought back from his last missionary meeting to be laid to rest in the vaults below his spiritual birthplace.

Upper: The new Indian Residential School, Norway House, Manitoba, was dedicated June 1st. Dr. M. C. Macdonald, Secretary Board of Home Missions, was present on this occasion.

Lower: Indian children who live in the new School are shown in the classroom.

Nor, we believe, would James Evans, given his choice, have wished to lie there in his native city, even though he had said to his beloved Mary, eager for their return to Canada, "Well, my dear, heaven is just as near from England as from Norway House." The Rev. William Vevers, his fellow-speaker at Keelby (though Evans, as always, had stolen the meeting) recognized his colleague's true home as he laid him to rest. For Vever's entry in the Waltham Street burial register describes his "abode," not as "9, Whitefriargate, Hull," where he was staying with his cousin, Charles Lundy, milliner and straw hat maker, but — "Hudson Bay Territory, Canada."

It was a last, lovely gesture by a devoted friend. Vevers knew, however, that Evans and Hudson Bay were parted for ever. How could anyone dream that over a century later, by a strange series of "coincidences," those candle-lit vaults would be stripped of their dead, and the precious remains of the greatest among them sent by means of a flying-machine back to the eager welcome of the great-great-grandchildren of those among whom he had ministered at Norway House.

The Return

Shortly before discovering that James Evans had been buried in Hull, I had been reading a newspaper cutting brought back by my wife from a visit to her parents there. It had told how the old Waltham Street Chapel, derelict, bombed, struck by lightning, was to be demolished as the site for a new Methodist Central Hall, adding that all the remains in the vaults were to be cremated under a Home Office order, unless claimed by relatives within two months. This information now took on new significance. Here was a providential opportunity! James Evans might at long last return to his beloved Indians! There was no time to lose, however. Another month and it would have been too late—for ever. As it was, speedy decisions had to be made. I claimed the remains of James Evans for Manitoba, and air-mailed Mr. Avery for confirmation of my action. This was sent, as I was sure it would be.

Not that everything worked out quite as smoothly as that. There followed long and exasperating delays. Official permission had to be secured from the Home Secretary for the separate cremation of these, the only remains to be claimed, and for them to be handed to one who was neither "heir, executor, administrator, nor relative of the deceased person." The physical difficulties of the mass exhumation proved far greater than was at first anticipated; with over five hundred interments, the Waltham Street vaults apparently provided the largest exhumation of its kind ever carried out in England. Eve tually it was obvious that althoug transport had improved since th days when Evans had had to sen his furniture from Lake Ontar to Lake Winnipeg via Englan yet there was a serious risk tha he might arrive late for the gre event in June. By the time tha all the legal formalities, materi transactions, and the custom enquiries were nearing compl tion, it was obvious that a transport was essential.

It seemed to me fitting that th remains of James Evans shoul in some way continue to be ass ciated with the sanctuary whic had provided such a focal poir in his life, as in his death. therefore asked for a casket to b made from some suitable part c the woodwork of the Church. M W. Parkin, the funeral directo responsible for the exhumatio discovered the one suitable piec of wood, a door-panel almost ove the preachers' vault — on Evan right as he spoke from th rostrum. Mr. Parkin himself pre pared and polished the casket The timber is a lovely flowere pitch pine, and we remember wit interest that this tree is a nativ of Canada, where this panel prob ably originated. After its ordea by time, blast, lightning, fire an water, the timber is somewha cracked. And perhaps all th better for that. For in itself i reveals something of the strang story and the sterling worth o the one whose ashes it enshrines who suffered much, who serve magnificently, and who has at las returned to his true earthly home

On Sunday, 8th May, I held memorial service over the remain of James Evans in my own mai Church at Cleethorpes, not te miles from the place where h died—and was interested later i the week to be told by Dr. W. E Sangster that on hearing my new he, too, had held a memorial ser vice in the Westminster Centra Hall, London, with his congrega tion of two thousand.

A century ago a tablet wa erected in the Waltham Stree Chapel, Hull, by his many admir ers. It reads thus:

"Sacred to the Memory of the Rev James Evans, a native of this town an son of Capt. James Evans. He laboured a a Wesleyan missionary sixteen years i British N. America, including seven year spent in the Territories of the Hon Hudson's Bay Co. among the Indians preaching the Gospel and promoting educa tion. After addressing a Wesleyan mission ary meeting at Keelby, Lincolnshire, h was suddenly called to his eternal reward Nov. 23rd, 1846, aged 45 years."

At the foot is added:

"This tablet was erected by his friend in Hull.

James Evans still has many friends in Hull, and in Lincolnshire, and in the whole of Britain He has been speeded on his way to his last resting-place by the thankful prayers of a host of his modern admirers.

sle of Happy Healing

)BERT P. BATES, Thamesville, Ontario

Hay Ling Chau (Isle of Happy ealing) is an island at the trance to Hong Kong bay, nine iles by water from Hong Kong. is formed in the shape of a iangle, about 1½ miles long id one mile wide. It is covered ith little hills, the highest in the ntre being 188 feet high. Near is peak is the spring fro.. which e water supply for the island is ped.

During 1950, as the refugees varmed into Hong Kong fleeing om the war in China, the prob- m of leprosy there became rious. The Mission to Lepers, ith headquarters in London, ngland, was appealed to, and greed to sponsor a leprosarium r Hong Kong. The governor of ong Kong became president of e Hong Kong auxiliary.

So it came about that in July f 1951 the island was chosen, and month later 22 patients were nded on the beach with their ew belongings. They moved into he huts which the island villagers ad vacated.

The first building erected was he Staff Hut, on a low ridge over- ooking this west beach. Then igh up on the beach was built he Workshop, with a moon gate eading into a work room, and a ard on each side. By early December this building was ready nd was soon filled with 80 atients. This beginning was only hree years ago!

During 1952 from this beach- ead the work and building of the eper colony spread inland. Up the idge from the Staff Hut another building, the Staff Quarters, was built to accommodate the growing staff. To the north these look down on Healthy Valley and Beach, restricted for the staff.

On the west beach the patients built a fishery which has supplied all the fish for the island. Then they built a graded road, called the Jeep Road, over the hill to the first valley called Cow's Head Spring Valley. Along this road, at the head of the valley looking south to the sea, were then built the Women's Annex accommodating 59 women and children, and the Men's Annex accommodating 90 men, and Cottages for 10 patients each. The result of this expansion was that by the end of 1952 there were 301 patients on the island.

It was in the midst of all this, in October, that Irene Moore of Thamesville, Ont., United Church arrived. I remember in her first letter speaking of walking up and down the hills to the four villages to dress the leper's sores.

The fourth of these points of call was down the valley at Pigsty Village. There those patients lived who looked after the pigs. It has been the policy on the island to make the community self-supporting as far as possible. In the valley near the piggery there are vegetable fields. The patients are also looking after ducks and rabbits. At the east end of the island there are more fields, and a little brown cow and bull have been given to raise cattle at this east side of the island.

The patients also gather all their fuel from the hillsides. Those who cannot do outside work do handwork—sewing, knitting, model-making, wood-carving, basket-making, cooking, flower gardening — and many other crafts. Others are teachers for the children. So all are busy, and useful.

However, the heart of all the work on the Isle of Happy Healing has been the completion of their hospital, the Maxwell Memorial Medical Centre. Just before Irene arrived there the first sod was turned; and the beautiful building was officially opened by the governor just a year ago. It is across the road from the Women's Annex. It can care for up to 500 ambulatory patients, and has 25 beds for just the acute cases. Irene Moore is matron of this beautiful hospital, where leprosy is being arrested by sulphone and other drugs. In three years 62 patients have been discharged. Only 15 have died; and 18 have absconded, which means they got away, probably back to the bright lights of Hong Kong.

Leprosy is such a grotesque disease, showing up as whitish patches on the skin, and developing into often gruesome disfiguring of the face and hands and feet, and often blindness and worse. I remember passing by lepers, begging at the side of the road, as we climbed the mountain at Kobe, Japan, up to the Miya san temple.

How thrilling it must be to any of the 30 married couples on the island when they become parents of a clean, healthy baby! Though their baby must be removed from the mother at birth, yet if the disease is arrested in the parents, they may have their child again. Irene Moore's letter of December 9th tells this very human interest story.

The text of the Isle of Happy Healing printed on the front of the annual reports is St. Mark 1: 41—"Jesus, moved with compassion, put forth His hand and touched him and saith unto him, I will: be thou clean." And the purpose of the Mission to Lepers printed on page one is—"to provide for the spiritual instruction and temporal relief of lepers and the children of lepers . . . and, in so far as lies in its power, to assist in bringing about the extinction of leprosy." What an exalted aim!

One month after the first 22 patients were landed on the west beach, a Chinese chaplain was appointed for the island by the Lutheran Church in Hong Kong. Sunday services were held from 9 to 10.30 in the morning, and a prayer meeting Sunday evening studying the book of Acts. On Monday, Wednesday, and Friday evenings from 7 to 9, Bible study classes on Genesis and Exodus were held; and on Tuesday and Thursdays from 7 to 8 in the evening a membership class studying Luther's smaller Catechism. The result of this instruction has been a rapidly growing Christian community. In 1½ years 136 persons were baptized, and the congregation of Hay Ling Chau Protestant Church was organized in February of 1953. The membership in March 1954 was 217 persons. The Church now has a Youth Club, which meets at sunrise on Sundays for prayer; a Children's Fellowship, a Women's Fellowship, a Sunday School and choir. So it is well organized.

However, it has only a small chapel built by the patients shortly after Irene Moore arrived there. It needs a permanent Church building, and hopes that the Hong Kong Protestant Churches will help them build one.

Second Stop, Angola

FLOYD HONEY, Associate Secretary, Board of Overseas Missions

Bailundo, Angola,
May 11, 1955.

Letters from the Field

Impressions are crowding in on me so fast that I hardly have time to record them. I think the most memorable experience of my first week in Angola came on Sunday morning when I preached my first sermon to a crowd of two or three thousand Africans.

The congregation sat in a huge semi-circle in front of the rough wooden platform on which I stood. At least half of them were in the full glare of the hot morning sun. Most of them had walked up to distances of fifty miles from the surrounding villages to attend this 75th jubilee celebration of the Angola mission.

Theodore Tucker turned in a first-rate performance as my interpreter. Also on the platform with us was the "King's Man"—Rev. Frederico Mussili — who stepped out of the screen into real life for me this week-end.

The morning after my arrival in Bailundo I was officially "greeted" by representatives of the African Church. Sr. Malheiro Savimbi, an African teacher, read an elaborate address in flawless Portuguese, and Rev. Jesse Chipenda followed with a similar one in quite acceptable English. I brought greetings from the home Church, having been coached by the missionaries on how to clap my hands at the proper moment and give the Umbundu greeting, "Kalungi!"

Council in Session

The celebration is over now, and we are down to serious business. Fifty-nine African delegates are meeting this week with 57 American and Canadian missionaries in the Joint Church and Mission Council. About 25 of the Africans are pastors, while the rest are mainly teachers, deacons and nurses.

At first the Church Council appeared to be pretty much a missionary show. As the meetings progress, however, the Africans are taking a part in the discussion, especially on matters that touch the African Christians most closely. The most prolonged debate, for example, centred around the African Church's own home missionary effort in the coastal cities. In spite of a poor crop this year, the Council voted for an expanded missionary programme that will cost an extra forty per cent.

These Africans carry themselves with a quiet dignity that commands respect. On the morning when I was "greeted" I walked into the meeting in sports clothes. Imagine my embarrassment to find all the African delegates properly dressed in suit-coat, collar and tie!

There is no **apartheid** here. Africans, Americans and Canadians are camping together, meeting together and eating together. A compromise menu has been worked out, consisting of corn meal mush, rice, potatoes, vegetables, Portuguese bread, and some atrocious brew that they call coffee.

How They Sing!

It is thrilling to hear these people sing. Rich, four-part harmony comes out of them as naturally as steam from the kettle. Four separate choirs put on a two-hour concert last Saturday evening. One of them came by truck from a remote village. For fifteen or twenty minutes they sang excerpts from a cantata that had been sung here at the golden jubilee in 1930. Later I learned that not a note of the music had been written down. They had carried it all in their heads for 25 years.

Dr. and Mrs. J. T. Tucker, veteran Angola missionaries, made a special trip from Lisbon to be with us at the Jubilee. They combined it with their 33rd wedding anniversary, which gave us a happy break in our meetings yesterday.

The other day we held a reception for Pastor Abraham Ngulu. He claims to be 97, and he is certainly well over 90. As he tottered to his chair on the platform supported on either side, he

(*Continued on page 26*)

The M & M is Down—ACT NOW

V. T. MOONEY, Treasurer

We are alarmed. The Missionary and Maintenance Fund is running behind last year's figures. What is the matter? Economic conditions are favourable throughout the country. Is it a lack of concern? The work of the Church is of vital importance. We must not fail any part of it. ACT NOW.

Home Mission Programme

New Canadians We have a great responsibility towards the people who are coming into Canada in such large numbers. The last census revealed an ever-increasing proportion of non-Catholics looking toward the United Church for spiritual ministry. We must not fail them. Work with them is the responsibility of the Board of Home Missions. In over 30 different languages United Church ministers greet and counsel with them and proclaim the Gospel in a tongue they understand. This means everything to them.

Student Fields The Board of Home Missions also has planned a programme of Christian leadership in every area. More than a thousand pastoral charges depend on this Board for guidance and financial aid. This summer 250 student missionaries have gone out into uncharted areas where land is sparsely settled or where new resources are being tapped.

New Housing Areas There are scores of new housing areas, fringing our cities, where hundreds of thousands of people find themselves without a Church or Sunday School. Our Church has been foresighted and secured sites for new Churches. But the newcomers have to be organized and guided and given some financial help in getting Sunday Schools under way and services of worship started and buildings erected. All this is vital to keeping Canada a Christian land. But it requires money.

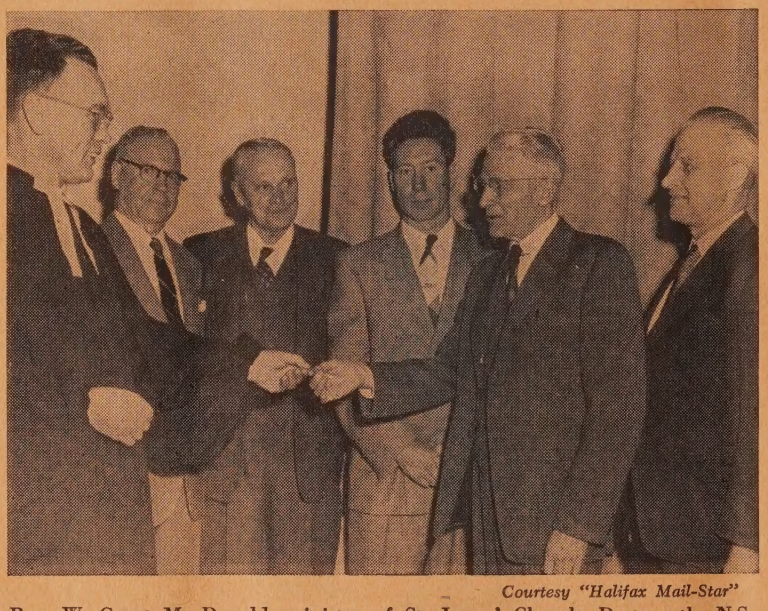
In the $5,000,000 Missionary and Maintenance objective for 1955, $1,614,500 is earmarked for Home Missions. Most of it is allocated to such basic and on-going work that it must be expended even if we have a deficit. **But $300,000 will be available only if the Missionary and Maintenance Fund givings for the year reach $5,000,000.** And this is designated for Church Extension! Without it, dozens of new areas will remain churchless, and children and youth will be denied opportunity for Christian education.

Overseas Missions

Overseas Missions will suffer if we come short of the Missionary and Maintenance objective. This would be a calamity. After years of retrogression, we are forging ahead again and gathering momentum in the Overseas fields. Did you see in the June 1st **Observer** the pictures of the splendid group of young people newly appointed for overseas service? Thoughtful young people are "betting their lives" that Christ has the answer to international relations. The younger Churches, too, in the lands to which our missionaries are going are eager for their aid. These people are taking many skills to the fields. Some are evangelists, some teachers, doctors, craftsmen, agriculturists. Through every skill they help the needy and preach the Christian gospel. In many lands the immediate alternatives are "Christ or communism." The need for more missionaries is imperative. We cannot curtail the Church's witness for lack of money!

We do not need to fail. We, on this continent, are the most prosperous people in the world. United Church people have abundant means to raise $5,000,000 in 1955 for the wider ministries of our Church.

If you are not contributing through the Missionary and Maintenance Fund, won't you start now? Get envelopes in your congregation or send contributions to the Treasurer, Wesley Buildings, Toronto. If you have been using envelopes won't you increase your givings by 25 per cent. Few of us give sacrificially, though our symbol is a cross. WE MUST NOT FAIL IN THIS TIME OF OPPORTUNITY.



Courtesy "Halifax Mail-Star"

Rev. W. Grant MacDonald, minister of St. James' Church, Dartmouth, N.S., is shown above accepting keys to the new $110,000 hall dedicated in an impressive ceremony. Left to right: Mr. MacDonald, Alex Hart, building superintendent; John Paterson; Eric Whebby, contractor; W. H. Chisholm, Board of Trustees; and D. A. Webber, architect.

St. James' Church, Dartmouth, N.S. Rev. W. Grant MacDonald, minister, conducted the opening services of the new Church Hall, the culmination of nearly two years' effort on the part of the congregation. The speaker was the Very Rev. C. M. Nicholson, D.D. Civic and Church officials were present for the ceremony of the handing over of keys by the contractor, Eric Whebby, and the architect, D. A. Webber, to John Paterson, Chairman of the Building Committee, who in turn handed them over to W. H. Chisholm of the trustees. He passed them on to Rev. W. G. MacDonald. Built at a cost of $110,000, it will meet the increasing needs.

Leask and the Neehalls

Rev. Roy Neehall and his wife served the Leask, Sask., Charge when the former was a theological student and endeared themselves to all. They keep in touch with their former congregation through news letters from Penal, Trinidad.

When such a letter told of the desire to build a Church at San Fransique, but that help would be needed, the people at Leask, though on Government relief because of crop failure, planned a "Neehall Supper" in the Church to which every family came and subscribed. $60 was the amount collected. The country point, Craigmore, decided also to help. They met on the same night and voted $50 from their organ fund. When it arrived, the amount was $190.41 in British West Indies funds.

The Neehalls were overwhelmed by the kindness of their friends in Saskatchewan, and the congregation, discouraged because of torrential rains in the dry season, took heart again and carried out a campaign that has passed $2,500. They are planning now to begin the new Church.

Rambler's Colum

Trinity College Chapel

VICTOR FIDDES

A building is under constructi at The University of Toronto whi deserves more than passing noti It is the new chapel of Trin College, which is being built t right angles to the main buildi of the College on Hoskin Aven just off Queen's Park.

The interesting thing about t building is that it is an authen Gothic structure built of so masonry with load-bearing wal This exquisite thing is qu genuine. The style cannot designated as belonging to a particular period, but the wh thing is in the spirit of perpe dicular Gothic interpreted in restrained and fresh manner.

While the Chapel is far fro being a copy of any existing buil ing, there are features about which bear an interesting rese blance to features of the La Chapel of Liverpool Cathedr This is particularly true wi regard to the proportions of t tiny building and the treatme of the apse and the appearan of the windows. This resemblan is not surprising when one lear that Sir Giles Gilbert Scott, t designer of Liverpool Cathedra was employed by the Toron architects in a consultative cap city on the design of Trini College Chapel.

The fact that the architectu of the building is Gothic shou not prejudice one to its conte porary worth. For the purpos for which it is erected this clea cut building will be as proper functional as anything in conte porary style would be, and it better for Trinity College, in t location in which it stands, build a chapel that can be arch tecturally defined than to allo its premises to be used exper mentally by modern architec who are "feeling their way. Trinity has a safe enough futur that it can afford to cling for while longer to the best in th traditions of the past.

One legitimate criticism, how ever, must be made of this buil ing. It stands in the wrong place Off on a side street, crowde against other buildings, with it liturgical east end facing south this lovely chapel is not going t show up to advantage. This chape would look far better on the sout side of the campus of Victori University overlooking Queen' Park where a noble fane wa meant to stand, and where ampl space has been provided for it erection.

Mrs. L. E. Marrs, Agincourt Ont., has been appointed Chair man of the National C.G.I.T Committee. She is the first chair man who was also a member o the Canadian Girls In Trainin Movement as a young girl.

The Good Life

We stand fronted by our full-ced Canadian summer. Time to member that the earth is the ord's and the fullness thereof; e world and they that dwell erein.

O come, let us worship and bow wn: let us kneel before the Lord r Maker.

Almighty God, who has prom-ed in Thy mercy that seed time nd harvest, cold and heat, sum-er and winter, day and night, all not cease, and hath blessed e earth that it shall be fruitful nd bring forth everything that is ecessary for the life of man, bless s all in our labours, and grant at we may gather the fruits of e earth and ever rejoice in Thy oodness, to the praise of thy oly Name; through Jesus Christ ur Lord.

* * * * *

From time immemorial relig-ous man has looked upon the orld of nature as one of God's ays of revealing himself. The eavens declare the glory of God, nd the firmament showeth his andiwork. Day unto day uttereth peech, and night unto night howeth knowledge. The apostle aul puts it this way: "The invis-ble things of him since the reation of the world are clearly een, being understood by the hings that are made, even his ternal power and Godhead.

O Lord, our Lord, how excellent is hy name in all the earth!

"There are two books from which I collect my divinity," said Sir Thomas Brown long ago, "beside the written one of God, another of his servant Nature, that universal and public manuscript that lies expansed unto the eyes of all."

* * * * *

O Heavenly Father, who has filled the world with beauty: open, we beseech thee, our eyes to behold thy gracious hand in all thy works; that rejoicing in thy whole creation we may learn to serve thee with gladness; for the sake of him by whom all things were made, thy Son, Jesus Christ our Lord.

Longfellow has rendered Brown's thought into simple verse:

And Nature, the old nurse, took
The child upon her knee,
Saying: "Here is a story-book
Thy Father has written for thee."

"Come, wander with me," she said,
"Into the regions yet untrod;
And read what is still unread
In the manuscripts of God."

Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: I the Lord have called thee in righteousness, and will hold thy hand, and will keep thee.

To Emerson we are indebted for this beautiful reminder of the perpetual miracle of returning summer:

"Go into the garden and examine a seed: examine the same plant in the bud and in the fruit, and you must confess the whole process a miracle, a perpetual miracle. Take it at any period, make yourself as familiar with all the facts as you can at any period, and at each explanation there will be some step or appearance to be referred to the Great Creator; something not the effect of the sower's deposit, nor of the waterer's hope. It is not the loam, nor the gravel, it is not the furrow of the ploughshare, nor the glare of the sun that calls greenness from the dust, it is the present power of Him who said, 'Seed time and harvest shall not fail.' Needst there, my brethren, any other book than this returning summer that reminds us of the first creation, to suggest the presence of God?"

* * * * *

God of all beauty, who doth make the sun to rise in splendour, and in glory set, and the stars to march in quiet radiance across the sky: open our eyes until we see thy beauty on the face of the earth, that we may more fully know thee and may love all beauty because it speaks to us of thee; through Jesus Christ our Lord.

Most glorious Lord God, who hath created the world and upholdeth its fabric in a marvellous order and beauty; give us grace so to meditate on thy workmanship and wisdom, thy power and great mercies, that we may thank thee, adore thee and praise thee forever; through Jesus Christ our Lord. Amen.

DEVOTIONS

Illustration by Willis Wheatley

OUR DAILY BREAD

Back of the loaf is the snowy flour,
Back of the flour the mill,
And back of the mill is the wheat and the shower
And the sun and the Father's will.

M. D. Babcock

A Prayer

TO BE MADE DISCIPLES

O LORD JESUS CHRIST,
receive us as Thy disciples, and deal with us in Thy love.
As Thou didst call Matthew from the business of the custom house and fishermen from their nets,
Speak to us amid the cares and duties of life,
and take us into Thy service.
As Thou didst summon Andrew and John from following the Baptist,
draw us beyond all other teachers
into Thine own truth and fellowship.
As Thou didst strengthen the weakness of Peter,
keeping him close to Thee,
restoring Him when he was faithless and fell,
have mercy on us, and still use us in Thy work.
As Thou didst rebuke the angry and ambitious sons of Zebedee,
making one brave for martyrdom,
and one to live long to learn and teach love,
do Thou quell our impulses to violence and pride;
give us readiness to endure, and the knowledge that God is love.
As Thou didst assure Philip that having seen Thee he had seen the Father.
give us to understand that Thou hast revealed the very face of God.
As Thou didst overcome the doubts of Thomas,
showing him the print of the nails,
overcome in us all doubt and mistrust;
Create in us the faith that says "My Lord and my God."
O patient Christ who didst suffer Judas in Thy company,
withholding not even from him Thy kindness,
forbid that any one of us should so harden his heart.
From all our impenitence, for all our sins,
grant us cleansing through the blood of sprinkling,
and in the days to come, and for ever, keep us
Thine. AMEN.

R. W. Stewart

He Dwells in God's Own Country

Who shares his life's pure pleasures,
And walks the honest road,
Who trades with heaping measures,
And lifts his brother's load,
Who turns the wrong down bluntly,
And lends the right a hand;
He dwells in God's own country,
He tills the Holy Land.

Lewis F. Benson

The Fellowship of the Concerned

O God of Light, break forth anew
Upon the darkness of the earth,
In the new glory of the day
When brotherhood shall come to birth;
Open our eyes that we may see
The coming of thy dawn afar,
And find the way of fellowship
The promise of thy morning star.

R. B. Y. Scott

Peter Gordon White

Forty-Five Years at Rideau Hall

MRS. P. W. ANDERSON, Ottawa, Ontario

"Yes, ma'am! I worked 45 years at Rideau Hall — a long time!" and the little china shepherdess lady lay back on her pillow, her unfaded blue eyes eloquent in retrospect.

"Ten Governors came and went in my time. Lord Dufferin, he was the first. I mind once—it was the Duke of Devonshire's time (he was always one for having his joke) it was the custom to give each of the employees a turkey for Christmas. So His Excellency held up mine—a 16 lb. one—and says he 'How many turkeys have you had, my good woman?'

"'About forty, Your Excellency,' says I.

"'Why, the woman owns the place!' says he, laughing.

"Yes! I was young when I went there, but I had always worked hard, helping my mother with the fine washing and ironing—you see there were no laundries in those days, and all the fine shirts were done by hand. When I was a little girl going to school I used to walk back and forth from Stanley Ave. to the old Russell House on Sparks Street, carrying baskets of laundry —I had to go there and back before school. Sometimes I would get a cent to buy a stick of candy. No—there were no cars then. I would bring home the gentlemen's fine shirts, and sometimes there were a great many of them, when the Members of Parliament stayed in town. Mother got sixty cents a dozen—and we often washed and ironed all night, for you see with so much snow and cold it was often hard to dry the clothes. We had to watch all night, too, when the clothes were hanging out, for once the line was stripped, and all the fine hand-sewn linen shirts were gone! That was a sore trouble to us! We used just the old-fashioned sad-irons, with a pad over the handle to hold. Yes, they got pretty hot and it was hard to keep them clean, burning wood—what with the smoke and all. Of course we dare not have the least spot — gentlemen were particular about their shirts in those days! The front, collar and cuffs had to be very stiff and white, with a good gloss, and the pleats in the bosom well marked with the side of the flat-iron. The dressy shirts for balls had fine frills as well. There was no one could do them up like Mother, and, of course, she showed me how. It was hard to get soft water, too. We had to carry snow and melt it, or else it had to be taken from under the ice and brought to us in barrels at fifteen cents a barrel. The trouble was, there was only one to draw it for the whole neighbourhood. Oh yes! wages were small and the hours long, but there was plenty of work for everyone in those days.

"Before I went to work at Rideau Hall, I used to go there to bring home the gentlemen's shirts, and once, in Lord Stanley's time one of the aides called specially at my place to say how pleased he was with the gloss I had put on his shirt and handed me twenty dollars! And another time a visitor gave me a five-dollar gold piece! Oh, yes, they were all good to me!

"How did I come to work at Government House? Well, you see it was just this way. One evening I went over with the gentlemen's laundry—that was in Lord Dufferin's time—and for some reason they wanted the big ball-room scrubbed before morning. They were short of hands and asked me if I thought I could do it. I said I would try, and I scrubbed all night until seven in the morning when a powdered footman brought me a wonderful supper on a big tray and I worked on. The men carried fifty pails of water for me."

"They didn't consider giving you a hand, I suppose?"

"Oh, no, dear! That was a woman's work! Not a man's, you see!"

"Well I don't just see, that is not exactly clear! But what happened then?"

"Oh, well they were all pleased with my work and they gave me five dollars, and kept me on for forty-five years—a long time! My hours were from seven to five and they gave me fifty cents a day.

"Oh, yes! I remember Princess Louise well! She had short, curly hair. I mind once she and the Marquis of Lorne came hand in hand to the ball-room where a new frame had been put on a mirror. The Princess did not like it. She said it looked just like a horse-collar, so His Excellency ordered it changed. Princess Louise never allowed any carpet-sweeper used, and nothing but hard English floor brushes. Once I went to move a big chair and His Excellency said 'Let me help you,' and one of the aides hurried to do it, but His Excellency lifted it for me himself.

"In Lord Stanley's time, he had all the candles out after a ball, and all quiet by twelve o'clock. Some thought it early.

"Once I was scrubbing the side verandah, and Lord and Lady Landsdowne were sitting nearby. Her Excellency came over to me and says she, 'His Excellency does not like to see you cleaning on your knees. Is there not some other way?' and she sent for the butler, and told him to bring a mop. Lady Landsdowne was the mother of the Duchess of Devonshire! Oh I knew them all. Lily Byng—her father was Comptroller there once. Lord Grey — he was Lady Minto's brother. Lady Minto was very friendly. I did not mind cleaning the long red carpet for her, especially when she asked me to do it, as it was soiling her white train.

"The Governor and his aides attended the little grey stone Church across from Rideau Hall. I remember once in Lord Stanley's time, a woman was called out of the Church very suddenly, as the collection was being passed. She got all excited and upset, and passed the plate to the Governor himself. He smiled and took it, but the next day one of the aides called at her house and reprimanded her severely for taking such a liberty. When Lord Stanley heard about it he was very angry."

"What did he do about it?"

"Do—Do—"

But the little white and pink lady was weary with her long review of vice-regal personages.

"I—I will tell you again—I see more easily now—I didn't used to—and I worked all night scrubbing the ballroom—"

And her eyes closed on scenes long since enacted, and followed one another in quick succession on memory's unfading screen.

A Pilgrimage to Pioneer Churches

GEORGE B. KING, Toronto, Ont.

Too few Canadians are aware of the wealth we possess in our country of old Church sites — in some instances the actual buildings — that afford us a quite unique story of one important phase of our pioneer past. It is a past whose marks are rapidly disappearing in the tremendous development our country is undergoing, but something of it fortunately still remains for us to view.

Would you enjoy an auto trip of a day or two around some of these centres of early Church life? Then you cannot do better than choose the territory in the vicinity of the Bay of Quinte settled first by the Loyalists who left established homes in the United States to carve out new homes for themselves in the wilderness of what later became known as Upper Canada. It is a section of the Province of Ontario redolent of the past, but in addition is today an enchanting land of bustling towns and sleepy villages, of lake and stream, of smiling farms and fields, and a roadside that compels you to forget for once hurry and speed.

The Itinerary

We venture to suggest an itinerary for a pilgrimage to the old Church sites in this countryside. A start must be made somewhere, and we will, therefore, suppose that you have come by car from the west on Highway No. 2. At **Trenton** you turn off on to Highway No. 33 leading to Prince Edward County. The first place you come to on this highway is historic **Carrying Place,** where, before the canal was dug, the pioneer settlers on their way west carried their goods laboriously across the strip of sand, and so avoided the tempestuous waters around the peninsula.

From Carrying Place you come to **Consecon,** and from there to **Wellington.** Here you will see the Manor, the oldest residence in Prince Edward County, built about 1770 by Daniel Reynolds, an American fur trader, with the aid of Indians. Its walls are of solid stone, two feet in thickness. In 1792, Lady Simcoe, on a visit here, was taken ill and spent six weeks in the Manor before recovery.

Your next town on this beautiful scenic highway is **Bloomfield.** This quiet picturesque place will intrigue you. Bloomfield was in its beginnings largely a Quaker community, and it at one time possessed three Quaker meeting houses, representing three divisions of the Quakers. As one drives eastward through the town, a long brick structure will be observed on the left. This building was erected on the site of one of the oldest Quaker meeting houses in Prince Edward County. It is the only surviving Quaker meeting house in Bloomfield and belongs to the Progressive branch of Orthodox Quakers.

From Bloomfield, the highway leads to the busy little town of **Picton,** formerly Hallowell. The first Methodist Church in Picton was built in 1820, forming part of the Hallowell circuit, then comprising all Prince Edward County. In 1854 the original frame Church was replaced by a brick structure, and that in turn in 1898 by the present stately edifice, now United Church, to be seen on the right as one drives through the town.

Picton Presbyterians

The Presbyterians of Prince Edward County were early served by Rev. Robt. McDowall, doughty Presbyterian missionary who came from the United States in 17[illegible], to spend the rest of his life in Upper Canada. A circuit was formed in 1833, and in 1837 a frame Church belonging to this circuit was built. It was replaced in 1842 by a brick structure, destroyed by fire in recent years. A new Church has since been built on the old foundation, and may be observed off the highway on the left, at the corner of King and Bowery Streets, as one drives eastward.

Rev. William Macaulay established the work of the Church of England in Picton, erecting in 1819 a small day school and holding Church services in it. A first Church of St. Mary Magdalene was built in 1823, of brick, at the foot of Macaulay Hill. It still stands, and may be reached by turning off the highway to the right as the eastern end of the town is reached. This Church,

·ause of its weakened structure, s vacated for the present Main one, in 1913. The old school ilding also remains on a corner the Church lot. The picture er will want views of the urch and school. Macaulay was irm, if injudicious, opponent of Methodists, for he could see reason for their work as ainst that of the, to him, estab- hed work of the Church of gland. He was not successful in cluding them from the neigh- urhood, though he left the press of his personality upon e town.

The Conger Chapel

Back to Main St., and proceed- g eastward on Highway No. 41, ssing the second Church of St. ary Magdalene, a mile or so east ere comes into view one of the st preserved of the former ethodist Churches of the district. his is the famous Conger Chapel, e third Methodist Church built the Quinte district, erected in 309. "Squire" Conger donated e land, hence the name of the apel. A complete record of all ntributions and of all material d supplies has come down to us. hat record contains a charge for barrel of beer in July of 1809, indication that that was the onth for the "raising" of the ame! The Church has been well reserved, without and within. he seats, galleries and pulpit are st as they were first made, early a century and a half ago. alleries surround three sides. he pulpit is of the old high quare box type of the day, with sounding board over it. The icture lover should come pre- ared to secure views of the quaint terior as of the exterior of this vely pioneer structure.

Back again to Picton and the esumption of the pilgrimage on Highway No. 33. If one is making his trip at leisure, and that is the est way to get full enjoyment rom it, there are good accom- modations for the night to be btained, in hotels or motels, long the highway, and within ight of water, between Picton nd Glenora.

At **Glenora** one may wish to urn to the right for the moment nd ascend the hill for a closer iew of the Church on the Hill former Methodist, now United Church) and of that phenomenon f Nature known as the Lake on he Mountain, now a government ish hatchery, whose source is an nsolved mystery.

A free government ferry takes he traveller and his car quickly nd safely across Adolphus Reach o historic **Adolphustown, settled** y Loyalists as early as 1784. Due o the efforts of Rev. John Lang- horne, Anglican services were held in this place, beginning in 1789, and possibly a log Church was erected soon afterwards. When Mr. Langhorne returned to England during the War of 1812-15, the log Church fell into decay. In 1822, Old St. Paul's Church was built. It still stands, but is now used as a parish hall, and may be observed on the left as one drives eastward. The first rector of this Church was the Rev. Job Deacon, who served the Church 27 years, dying in 1850. He apparently farmed part of the Church property, for he is listed as having Lot 24 on Concession 1, 14 acres, and he had a registered cattle mark, described as "a road-fork in the left ear and a half-penny in the upper edge of the right ear."

The Hay Bay Church, built in 1792, was the first Methodist Church erected in Upper Canada. On August 28th the special annual service will be held here. Hundreds of visitors will be present.

The Hay Bay Church

Driving through Adolphustown, a sharp eye should be kept on the left for a sign indicating the road to **Hay Bay.** Having turned off on the road, a journey of some miles is before one until Hay Bay is reached, and the occasional sign will help the driver to maintain his proper direction. With the Bay reached, a short run on the road eastward will bring one to the shrine of Methodism in Ontario, the historic Hay Bay Church, still standing on its original site. This is the first Methodist Church built in Upper Canada. It was built in 1792, eight years after the arrival of the Loyalists in Upper Canada. Money was hard to come by in those days, yet twenty-two subscribers, including one woman, a widow, put their names down for £108 in all, that a place of worship might be erected in their neighbourhood. The Church was built on the shores of Hay Bay because travel by water was the accepted mode of travel in pioneer days, in the absence of roads. The building was enlarged in 1834, when York became Toronto, and the opening sermon was preached by the noted Rev. Egerton Ryerson. The Church was abandoned in 1860, the year when Albert Edward, Prince of Wales, paid his visit to the Canadian wilds. Sold, it was used as a horse barn and grain storehouse, from which schooners loaded barley for Oswego breweries after 1864. The Church was repurchased and restored by the Methodist Church in 1912 and is today one of the prized possessions of The United Church of Canada. Each summer a preaching service is held within the old building, which attracts hundreds of worshippers, who listen to it within the crowded Church, or, by the help of loud-speakers, seated in their cars. Probably few spots in Ontario are more photographed than historic old Hay Bay Church and its surroundings.

A Day-Long Debate

Back again to Highway No. 33, a turn is made to the east and the highway traversed until **Sandhurst** is reached. In this vicinity, on the left hand, the remains of a former Presbyterian Church will be observed. This Church formed the centre for the work of Rev. Robert McDowall, pioneer Presbyterian missionary, whose labours covered a wide district. A stout defender of Calvinism, he once challenged opponents to a debate on the subject. The challenge was accepted by the Methodist Rev. Samuel Coate and a day-long open-air debate followed, listened to by a large assemblage. The Presbyterian left the ground before the debate was concluded and the Methodist claimed the victory. The Church at Sandhurst was burned down many years ago, but the vestibule was topped and preserved as a memento. The remains of Rev. Robert McDowall lie within the graveyard which formerly surrounded the Church.

Eastward from Sandhurst, **Bath** is soon reached. Rev. John Langhorne was Church of England missionary at Fredericksburg and Ernesttown in the period, 1787-1813, and there may have been an Anglican Church at Bath as early as 1789. From his letters, it is known that Mr. Langhorne instituted the erection of a Church, known as St. John's, in 1793, several years passing before it was finally completed and furnished. This Church stood until April, 1925, when it was unhappily destroyed by fire. A new Church was at once built on the same spot.

"The Fourth Concession Church"

Highway No. 33 should now be left behind and Highway No. 2, to the north, be reached. From Bath, a road northwards leads to this highway. A turn to the right there, and a run of about 1½ miles east, will bring one to the "Fourth Concession Church," a little brick Church on the north side of the highway. Or a road from Millhaven, eastward from Bath, leads to Odessa, by an interesting route. At **Odessa,** a turn should be made to the left, and some four miles down the highway from Odessa the Church will be observed on the right.

This Church has had a most interesting history. It was originally erected on the front of the township on Parrott's Bay, about three and a half miles east of Bath. It was begun very shortly after the chapel at Hay Bay, and may indeed have been open for service before the latter, thus disputing with Hay Bay for the distinction of being the first Methodist chapel in Upper Canada. After some years, many of its adherents having taken up land away from the front, the Church, being but a rough frame, was torn down and re-erected on the York Road in the Fourth Concession. Here it stood for many years, until in 1875 it was replaced by the present brick Church. In the surrounding churchyard may be seen the graves of Rev. Daniel Perry, whose brother Peter figured prominently in the early politics of Upper Canada; of Rev. J. G. Peal, whose ministry came to a tragic end at the early age of 35, the Parrotts, and many other pioneers of Methodist days.

The Switzerville Church

The last Church on the itinerary is one of the most interesting, but not so easy to reach. This is the **Switzerville** United Church, known in old Methodist days as "Switzer's Chapel." There are several ways of getting to it from the Fourth Concession Church. One that can be recommended is to drive some six miles or so westward on Highway No. 2 until about one mile from Napanee, then turn right, and go some four miles in a north-easterly direction. This is a slightly longer route, but the road after leaving the highway is fairly good and it leads right to the churchyard.

The Switzerville Church as it stands was erected in 1892, and replaced an original frame Church

(*Continued on page 27*)

Christian Homes

Christian homes are the elementary schools of religion. The Church and all educators of religion are dependent upon the co-operation of the home. The Church supports the home in all its spiritual teachings. It also helps parents to grow in their understanding of all the spiritual phases of its life and in their abilities to become better teachers of Christian beliefs and practices.

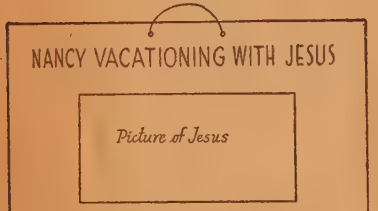
God has placed upon Christian parents a specific trust when He blessed them with children. In turn, parents who place their children in Church organizations have placed a responsibility upon the Church.

The Christian Church and the Christian home must be co-workers together for all persons in the home, Church and community developing the spiritual nature of persons of all ages.

July is sometimes considered the "family month." It is the time of year when families go together for rides, vacation at a camp, enjoy picnics or experience boat trips, train rides or car rides together.

Why not make it a month for attending Church services together too? The Church cannot do its work independently. It needs the co-operation of everybody, and most certainly every family.

ATTENDANCE CHART FOR JULY



DIRECTIONS

Cut five pieces of white drawing paper 6" x 9" for each child. Fold in half a 9" x 12" piece of construction paper for each child, and place the five sheets of white paper inside the coloured folder and tie at the top for a booklet. On the front cover paste a picture of Jesus.

Each Sunday a child is present he should paste a picture in his booklet. Below are some suggestions:

July 3—a picture of Jesus in the boat on the Sea of Galilee.

July 10—a picture of Jesus feeding the five thousand.

July 17—a picture of the fishermen pulling in the net full of fish.

July 24—a picture of Jesus praying in the "Garden."

July 31—a picture of Jesus visiting with Mary and Martha.

PARENTS and TEACHERS

MARGARET G. WILSON

Responsibilities

What is this generation coming to? You have undoubtedly heard that many times, or perhaps have asked that question yourself.

The answer is that it is coming to take our place and how this is done will depend upon how the children are being taught and guided today. They should be brought up in the way they should go, and the fundamental institution in teaching children of today is the home. The work of the home should then be strengthened by the Church and the secular schools.

When the government needs soldiers it doesn't teach the individual but a whole company of men. They are taught and drilled in the way the government wants them to go. So the individual in the home needs the stimulus that group education in Sunday School offers our children. There they should continue the home lessons of prayer, faith, love, courage and humility.

Unlike the government, the Church supplements the home training from the time a child is born. How old was Samuel when Hannah presented him to the Lord? When did he begin training for serving the Lord? How did this early education of Samuel turn out?

These are questions every parent might well ask, especially if they are uncertain as to how old a child must be before he begins going to Church, or how old he must be before he is given any religious training.

What is this generation coming to? We are the only ones who can answer that question, and the answer is up to us.

Will these children be as good as we are, worse than we are, or better than we are? Let us cherish our children, believe in the power of God as it can work through children, and bring up our children in the way they should go.

JESUS—The Man

Little children are very apt to think of Jesus as a man who did nothing but preach and heal the sick. Yet Jesus was much more human than that. He enjoyed doing many things that the children will be enjoying this summer, so now might be a good time to tell them something about the human side of Christ.

He must have enjoyed going to the beach because the Bible relates that one day He stood on the shore of the Sea of Galilee just watching the fishermen cast their nets into the sea and others mending their nets in preparation for a day's fishing. Once when Jesus was watching the fishermen He saw a boat return to sh and the men hadn't caugh single fish. Jesus told them to out again and try fishing from opposite side of the boat. men did as Jesus suggested they returned with nets bul with fish. Another day, whil the beach, he went for a boat with His friends and was so t He fell fast asleep in the boa

One time Jesus went to a ding, and once He was at a pi There were five thousand pe that day having a picnic of and bread on a hillside wh Jesus had been preaching.

Sometimes He enjoyed being alone in the garden, while o times He enjoyed visiting the ma ket where He probably wat people buying and selling and friends, or even did a little bu Himself.

Then there were times when visited His friends in their ho and ate dinner with them.

Children should know that J enjoyed doing things they th selves enjoy doing. They, would like to know the name some of Jesus' friends: Ma and Mary, Simon and Peter, the little boy who gave up basket of lunch to Jesus on day of the picnic.

It should be brought out, ho ever, that while Jesus enjo doing all these things He ne forgot God. He prayed to Him. preached about Him, and sp to His friends about God.

So while we are away on holidays we, too, must remem God. We must remember to pr and to go to Church to wor and hear about God even wh away from home.

THE ABSENTEE YOUTH

News and Notes from England

W. J. RONALD TUCKER, Derby

After a successful campaign in Scotland, Dr. Billy Graham has moved south into England, and began a short campaign at the Wembley Stadium last Saturday evening. This arena accommodates some hundred thousand. To the disappointment of many, last Saturday's gathering numbered only about 70,000. Our English weather possibly had something to do with it. Though this is the middle of the "merry month of May" cold and wet weather are the order of the day. No mention was made of last evening's meeting on the radio or in the press this morning, but the weather would again be against such an open air gathering. There are many who think it would have been wiser to have held a fortnight's campaign in one of the provincial cities rather than to return to London.

A few Sunday afternoons ago I journeyed to a town where I was to conduct a service in one of the many little Methodist Churches which are a feature of the industrial sections of this country. Over tea I enquired of my host what was the size of the congregation on a Sunday evening. The evening congregation is invariably the larger of the two in this country, and when I was told it was around 35 I was rather astonished. This Church has recently been a centre of evangelistic meetings, and many young people made "the great decision." I fully expected to hear that the evening congregation was between 75 and 100. I mentioned this matter and received the reply that many of the young folk were converted at these services, and attended the afternoon Bible Class in good numbers, but with a few exceptions they did not come either to the morning or evening services. "Where do they get to?" I asked. "I think some go on the bus into Derby to the Queen's Hall Mission" replied my host in a manner which suggested that he really did not know.

This is the most important problem facing many of our Churches today. There is an absence of young men and women in our congregations. The ave age of the majority of our gregations is well over the mark. Even when young pe are caught up by some spe evangelistic services, the ide attending an ordinary Chu service is something which do not entertain. The old-f ioned Sunday has gone, and cinemas are crowded with yo life. Cricket, tennis, and t lesser degree, football, are order of the day. I don't think Church in this country has found the going harder than day. Last week I spoke to t ministers, all have "flour causes, each confessed that congregations were not as were twelve months ago. Thre my own "regulars," business who were always to be foun their pews, have not been the Church for the past t Sundays. The reason given in case is "business." Sunday is paid for at the double rate, many a Christian finds it con ient to be at work. Thus Sun after Sunday goes by and they absent from the Lord's Ho Young couples will come regul to Church until the first arrives, and then they both away.

(*Continued on page 25*)

raduation t Naramata

"The awarding of the Daly emorial Scholarships at the ristian Leadership Training hool graduation exercises was a mentous occasion for students illiam Bell, of Hamilton, Ont., d Ted Hannah, Kamloops, B.C. ditional interest was provided th the presentation being made guest speaker, Mr. C. F. Daly, Rossland, B.C., who with his other, Dr. Stuart Daly of Trail, C., established the scholarships memory of their late parents. eir father came to Summerland ust across the Okanagan Lake om Naramata) in 1912 to serve pastor of the Presbyterian urch there. The scholarships e given annually to students ho are going into the ministry. oth Bill Bell and Ted Hannah ere accepted as candidates for e ministry by the Kamloops-kanagan Presbytery when Presytery met in Summerland in ebruary of this year."

The valedictory address was iven by Robert Swigart, Nakusp. Mr. J. B. Feeney, of Penticton, hairman of the School's Board of anagers, chaired the graduation ervice.

Honour diplomas in Christian eadership Education were preented to 43 students by Principal ev. R. A. McLaren. Ten of these tudents received first class honurs and they were presented with chool pins by Dean of Women, iss May Sandercock. Two studnts received Leadership Educaion diplomas and twelve, Cerificates of Attendance. Another ine students were registered uring the 1954-5 term to do cademic work or take a part of he leadership course.

ood Citizens

Rev. and Mrs. William Graham ere chosen as Good Citizens for his year's award in Powell River, .C. To further mark fourteen ears of service and Mr. Graham's etirement, members and friends f St. John's Church presented hem with a new Ford car.

While retirement is official this year, at the congregation's request Mr. Graham will remain for a year as supply, and complete forty years in the ministry.

The Good Citizen Awards were formally presented at a banquet attended by a record audience. Rev. Robert Cunningham, Vancouver, was guest speaker.

Rev. William Graham and Mrs. Graham, Good Citizens.

PEOPLE *and* CHURCHES

Among those taking part in the ceremony of burning the mortgage at the Lincoln Road Church, Windsor, Ont., were, left to right: Mr. Rae W. Simon, Clerk of Session; the minister, Rev. S. R. Henderson; Mrs. Russell Farrow, and Mr. George Maisey.

Special Services

Guelph (Ont.) Churches held special services under the auspices of the Ministerial Association during Holy Week. Rev. Angus J. MacQueen, First St. Andrew's Church, London, Ont., was guest speaker. The services were held in Dublin St. Church, where Rev. E. Baskier is minister. Ministers of the Presbyterian, Anglican, Lutheran and United Churches took charge of the various services and choirs of all Churches led in the musical portion.

Lincoln Road Church, Windsor, Ontario, Rev. S. R. Henderson, minister, conducted a Service of Thanksgiving and a Mortgage Burning Ceremony recently, when the document for $88,700 completely paid up in February was burned. The value of property is now $460,000. Taking part were the minister, Rev. R. G. LeDrew, Chairman of Essex Presbytery, Rev. C. R. Durrant, and Rev. J. A. Walker, President of London Conference.

Cornerstone Laid

St. James-Islington Church, Rev. W. Lorne Brown, minister, laid the cornerstone of their new Church building recently. The congregation of St. James, soon to celebrate the third anniversary of their Constitution, is building their Church on Burnhamthorpe Road, Islington, a suburb of Toronto. The building under construction will be a multi-purpose or Christian Education Wing and will accommodate all their many activities. The site is 165 by 660 feet and will provide ample off-the-street parking facilities. The ceremony of laying the cornerstone was performed by Rev. J. C. Torrance, with Dr. Manson Doyle, Dr. C. A. Myers and the minister participating.

Edenvale Church, Minesing, Ontario, Charge, Rev. J. S. Veals, minister, was presented at a special service recently with offering plates, in memory of Stephen Elliott, by Mrs. Elliott and two members of the family of seven, Herbert Elliott and Mrs. J. Belfry. Mr. Elliott, a pioneer of the district, rendered valuable service to the Church. Mr. Albert Mau, senior elder, thanked the family for the gift on behalf of the congregation.

Douglas J. Wilson, Ph.D., of the Editorial Staff of **The Montreal Star,** was the guest preacher on Sunday, May 1st, at the Granby United Church, on the occasion of its one hundred and twenty-fifth anniversary.

After the Fire in Ottawa

"The great assembly at Evanston last summer did not dramatize the strength of the ecumenical movement any more effectively than the warm spirit of Christian fellowship extended to us in Chalmers by sister congregations in Ottawa."

In those words Rev. A. Leonard Griffith, minister of Chalmers United Church, summed up the spirit of generous people of the Anglican, Baptist, Presbyterian, Unitarian, Seventh Day Adventist, Tabernacles, and United Churches in offering the use of their facilities following the fire which ravaged the Church edifice.

The destruction of the Sunday School hall and Church offices on Easter Sunday afternoon, the loss by the minister of his library and sermon materials, and particularly the tragic death of one of Chalmers' most revered elders, Alex W. MacDonald, who died while bringing help to a fireman stricken by smoke, created a sense of loss to the membership of Chalmers.

Rising splendidly to the emergency, the Official Board of Chalmers met on Easter Monday to consider the situation. A week later the Board gave authority to proceed with the building of the new Woodside Hall and Memorial Chapel, the renovation and redecoration of the Church, and the remodelling of the old Sunday School hall.

It is expected that the congregation will be back in their Church the first Sunday in September, the Sunday School in the Woodside Hall the same time, with completion of the remodelled hall by the end of 1955. J. R. M.

AS I SEE IT

In the Main, T. T. Shields Was Right

ROMAN COLLAR

Yes, I know — who doesn't? — that he fought with his denomination(s), with his enemies, his friends, that he divided his Church more than once, was a conservative of the conservatives in theology, was a bit high-handed, but what an expositor of the Gospel, what a preacher! There have been few to equal him; none that I know to excel him.

In 1953, the "Twelve Greatest Preachers" were selected in America. At the top of the list was Louis H. Evans, ninth was "Billy" Graham, and last was Father J. Sheen. Later, Canada did a similarly useless thing. Why Shields was not selected, I don't know, will never know, except the selector reads this article and deigns to answer my implied question. He had the largest congregation, I believe, in Toronto; people hung on his words and they were not all polemical—and that for forty years! That's no mean record. He was called by some the "Spurgeon of Canada"; it, I am sure, was enough for him to be known as "Shields of Canada." He founded and edited the **Gospel Witness,** a journal that never failed to publish one or two brilliant expository sermons, couched in almost flawless English; yet rarely an issue came out that did not contain somewhat extravagant adulation of its Editor. The Theological School, too, was his conception.

I met Dr. Shields several times, interviewed him once in his office, wrote several articles for his Witness. On one occasion I daringly suggested that while a certain course seemed just, he was unnecessarily violent. He countered: "Well, let your Moderator take the lead, or anyone, and I'll follow." I grinned a bit; I couldn't just think of him in the role of follower. The good man was not a little determined in his ways. If he wanted you to do a thing, you had to do it or look out! One evening my 'phone rang. He said: "I want you to speak at a meeting in Massey Hall. There'll be others there, but I want you." I said that I was honoured, but couldn't go. I had another meeting in a near-by town the same night. "Put it off!" he said sternly. "Get someone else!" To his amazement, I refused, and oh, well . . . !

Naturally, I couldn't agree with him in the founding of the counter-part of the Canadian Council of Churches, nor with the counter-part of the World Council of Churches. They seemed to me to be further rents in the body of Christ, and added confusion to an already theologically bemused world. And the constant accusation of "Modernism" got a little wearying at times. Even in his very last sermon, Dr. Shields spoke of "purblind modernists."

One has to admit that there may have been room for criticism of the statements of certain individuals in connection with the C. of C. and the W. C. of C., but these organizations have to be judged by **their** official pronouncements. Take the World Council in its recent, "The Message." It says, par. 3: "Here where we stand, Jesus stood with us. He came to us true God and true Man, to seek and to save. Though we were enemies of God, Christ died to save us. We crucified Him, but God raised Him from the dead. . . He will come to be our judge and King. . ." Par. 4: "To accept it (the Gospel) is to turn from our ways to God's way. It is to live as forgiven sinners, as children growing in His Love." Par. 8: "Only at the Cross of Christ, where men know themselves as forgiven sinners, can they be made one."

In the above "quotes," you have not only the essence of the Gospel, but the **Gospel itself!** By these you judge the W. C. of C.; any other basis is neither excusable nor right, and, perhaps, wilfully mischievous. There's a world-wide known saying: "Never be afraid to doubt if you have only the disposition to believe." I coin another: Never blast if you cannot approve. Besides, to tar and feather opponents is not a peculiarly safe occupation; something sticks on the perpetrator! Always!

Yet, when we have recounted these things, and others that could be added, upon which we might throw doubt as to the wisdom of them, I repeat the title, **In the main T. T. Shields was right.** He was right in his strong emphasis on the Gospel, and that Gospel was to him the saving and keeping power of Jesus, which, by the way, does not differ from the W. C. of C.'s statement. He never failed, in season and out of season, to keep before his listeners and readers their lost condition and the need of fleeing to the Rock of Ages for mercy. His controversies at times overshadowed his Gospel proclamation.

Years ago I recall that John Hutton of the **British Weekly** paid him a great tribute. I was glad to see it repeated. "Far from having any quarrel with Dr. Shields' doctrinal utterances in these vivid, uncompromising, passionate weekly sermons of his, I have evidence that I agree with him. . ." So did thousands, high and low. I should like to quote from a modern book, the **"Lord of all Life,"** by Dr. A. Ian Burnett, to show that in other pulpits, too, the "main" thing is not neglected. Says Dr. Burnett: "When all the centuries have rolled past, He still remains the only true living Way. Tens of thousands in our own day, and in every day, have proved this to be true in their own experience. They came to Christ; they followed Christ; they obeyed Christ; they trusted Christ. They became new creatures, whole creatures." And in his final paragraph there are these questions: "Have we known this Jesus, you and I? Have we believed in Him?" These questions were put to one of the most cultured and perhaps one of the wealthiest congregations in Canada. In spite of all that we read to the contrary, few parsons fail to "preach Christ."

(*Continued on page* 26)

MUSIC

FREDERICK J. HORWOOD

Interest in oratorio singing is still maintained by many choirs throughout Canada. I am always pleased to hear from organists and choirmasters who have spent many rehearsal hours piloting singers through the intricacies of the fugal choruses of Handel, Haydn and Mendelssohn.

A notable achievement in this type of choral work was a recent performance of Haydn's "Creation" by the choir of Central United Church, Sault Ste. Marie, under the direction of its organist and choirmaster, Mr. Rhyddid Williams. For many years Mr. Williams has given an annual performance of a larger choral work as one of the choir's contributions to the ministry of music, so that this event has become a tradition with him. This year the number of singers was augmented for the occasion. Miss Margaret Sharpe played the organ accompaniment. The soprano solo parts were sung by three local artists, Misses Doreen McGillivray, Isabel Tugwell and Julia Atkinson. The guest soloists were Jon Vickers, tenor, and James Milligan, bass, both of whom are well known for their masterly singing of such parts in many oratorio performances throughout the land. Mr. Milligan is the son of one of our own ministers, and left recently for an extended tour of Great Britain and Europe.

The "Creation" is considered by many people to be one of the three most important works of its kind, surpassed only by the "Messiah" and equalled only by "Elijah." It was written by Joseph Haydn in 1798 when the composer was in his 66th year. The music itself is somewhat naïve with its quaint description of fish, birds, animals and the elements as fashioned by the Creator. Many pictorial passages occur in the accompaniment, such as the purling of the brook, the stormy seas, perhaps inspired by the rough Channel crossing suffered by the composer, the cooing of the dove, the roaring of the lion and tiger, then the creation of man and woman, with the delightful series of duets between Adam and Eve. The choruses all breathe the spirit of freshness and are as tuneful as anything Haydn ever wrote. In spite of their classical fugal design there is a spontaneity and clarity that makes them easy to listen to and a joy to sing.

For the presentation of such a refreshing work of this kind in an age when choirs and listeners alike are apt to be somewhat impatient with such undertakings, Mr. Williams and his choristers, also the organist and soloists deserve special mention for this outstanding evening's concert devoted to the praise of God, as the composer said when he was writing it "to praise Him worthily."

* * * * *

I have had a most interesting communication from a brother minister in which he asks many questions relevant to the comparison of pipe and electronic organs. He hopes for a series of three articles on this subject, but I could not devote that amount of space. I shall be very pleased to write one at an early date, and I shall do my best to elucidate the points he has mentioned so as to be of interest to the general reader. The majority of our Churches are small ones in rural communities and very few of these will be in a position to purchase a pipe organ in this day of high prices although it is quite conceivable that they may already have an electronic organ to replace the old reed instrument which served for so many decades. This month sees the close of the academic season and the end of the Church year. Many choirs disband and summer services are reduced in number. This is not an ideal situation but it is a fact. Many people forget to read the Church news during the holiday months, too! However there is much that may be said in answer to the question my friend has asked, such as where is the largest organ in the world? What are there more than two manuals and what is the limit? What is the minimum number of pipes with an individual tone in comparison to the stops on the organ? Are there any recordings of individual organ pipe sounds? Why are the fancy stops and accessories mixed with the pure stops?

There are plenty of people who would not have a pipe organ in the Church because the electronic organ is so much cheaper, and there are others who prefer the tone of a pipe organ. I met a committee not long ago, who had not even considered an electronic organ. They want a pipe organ with thirteen ranks of pipes, and they are prepared to pay $10,000 for it. They will have it, too, built to their own specification for a suburban Church yet to be built with a seating capacity of 500.

So I appreciate the suggestion and I shall be glad to say what I can on the subject that will interest readers of this column.

"Camps Call Across Canada"

VIN JOHN COOPER, Associate Secretary, Board of Christian Education

"Camping does wonders for youth." Christian character is created Church Camps. A ten-day camp experience, where youth may live o the total relationships of a Christian community, provides one of e richest experiences the Church has to offer.

Camps will be full this summer. Plan now find out about the most suitable camp your area. Register early. Attend camp h high expectations. Camping will meet more than half way.

The following is a list of Leadership and ung People's Camps reported to date. For ditional information about camping write the first named person from your Conence as listed below:

WFOUNDLAND:

Field Secretary for Christian Education Dr. H. M. Dawe, Box 395, St. John's, Nfld.

Bonavista Presbytery — Boys' Camp—Rev. J. Kelloway, Elliston, Nfld. Young ople's, Junior Girls (Explorers); C.G.I.T., ite Rev. H. A. Batstone, Lower Island ve; Provincial Camp Council (C.G.I.T.), ss Frances Lodge, Gower Street United urch, St. John's.

ARITIME:

Field Secretary for Christian Education Rev. Elton Davidge, Sackville, N.B.

Maritime Conference, Y.P.U. Summer hool, A.C.T.C., Tatamagouche, N.S., July -24; contact Jerry Mayo, c/o Dunlop Co., d., 8 Nelson St., Saint John, N.B.

Work Camps A.C.T.C., July 25-Sept. 15. an to come for one, two or more weeks. elp in development of youngest Centre. are in programme of work, worship, fun d fellowship.

Co-operative Leadership Camp — Camp egesegum, Chipman, N.B.—Aug. 15-26. arther information write M.R.E.C., Box 93, Saint John, N.B.

ONTREAL AND OTTAWA:

Field Secretary for Christian Education Rev. George Connolly, 1135 Emperor Ave., ttawa 3, Ont.

Camp Wantanopa, L'Original, Ont.—ug. 6-14. Registrar—Douglas Fleming, 508 ronson Ave., Ottawa.

Rideau Hill Camp, Osgoode, Ont.—June 5-July 3. Registrar — Douglas Bennet, lgonquin, Ont.

AY OF QUINTE:

Field Secretary for Christian Education Rev. George Connolly, 1135 Emperor ve., Ottawa 3, Ont.

Quin-Mo-Lac Summer School — Madoc, nt.—July 23 - 30. Registrar, Rev. R. F. herwin, Cherry Valley, Ont.

Quin-Mo-Lac Leadership Camp—Madoc, nt.—July 30-Aug. 7. Contact Ken. Symons, /o Town Hall, Cobourg, Ont.

Camp Lan-Ren—Aug. 28-Sept. 5. Contact lev. J. W. Wilkinson, Eganville, Ont.

ORONTO:

Convener Christian Education — Rev. Harold Frid, 1470 Gerrard Street East, oronto.

Camp TYPP-I-LAC, Midland, Ont.—Aug. 2-20. Registrar, Miss Enid Bowyer, 650 Millwood Road, Toronto.

Camp ToCo, Midland, Ont.—Aug. 20-28. Registrar, Miss Beverley Ashton, 261 Indian Road Toronto 3.

HAMILTON:

Convener of Christian Education—Rev. J. 3. Moore, 15 Wiley St., St. Catharines.

Ryerson Beach Summer School, Normandale, Ont.—June 29-July 9. Registrar, Miss Esther Cochrane, R.R. No. 2, Paris, Ont.

Ryerson Beach Executive Camp, Normandale, Ont.—Aug. 26-Sept. 4. Registrar, Miss Isobel Fothergill, 252 Sherman Street S., Hamilton, Ont.

Miramichi Camp, Miramichi Bay, Ont.—July 24-31. Contact Miss Lois Ribey, R.R. No. 4, Paisley, Ont.

LONDON:

Convener of Christian Education — Rev. W. E. Aldworth, Box 325, Tillsonburg, Ont.

Alma Young People's Camp—July 10-17. Morpeth, Ont. Registrar, Miss Kay Swanse, R.R. No. 1, Woodstock, Ont.

Huron - Perth Y.P.U. Camp — Goderich Summer School—July 17-24. Contact Rev. Peter Renner, Bayfield.

Kenesserie Y.P.U. Camp—Morpeth, Ont. —July 3-10. Registrar, Miss Elaine Balkwill, R.R. No. 1, Kingsville, Ont.

FIVE OAKS CHRISTIAN WORKERS' CENTRE:

One Week Camp for Sunday School Teachers and Officers and Mid-week Leaders—July 16-23 and Aug. 20-27. One Week Christian Family Camp—July 23-30 and Aug. 13-20; Summer Course for Public School Teachers in the Ontario Schools on Course in Religion — Aug. 6-13; Junior Children's Co-Educational Camp, ages 9, 10, 11 years—July 30-Aug. 6; E. Stanley Jones Ashram—July 1-8.

For further information write to Rev. Beverly L. Oaten, Five Oaks, Paris, Ont.

MANITOBA:

Field Secretary for Christian Education —Rev. W. E. Leighfield, 441 Somerset Bldg., Winnipeg, Manitoba.

Family Camp at Rock Lake; Family Camp at Loon Lake; Ministers' Family Camp at Clear Lake. There are Leadership Camps for all age groups.

SASKATCHEWAN:

For further information write to "E" Lloyds Bldg., Regina, Sask.

Summer Young People's Camp, P.C.T.C. —July 4-13, also July 4-10 and July 10-16. Contact Ivan Smith, Box 26, Viscount, Sask.

PRAIRIE CHRISTIAN TRAINING CENTRE:

This Christian Workers' Centre serves the Manitoba and Saskatchewan Conferences. For further information write to Dr. Wm. F. Clarke, Prairie Christian Training Centre, Fort Qu'Appelle, Sask.

July 1 - 8, E. Stanley Jones Ashram; July 16-23, Sunday School Teachers' and Officers' Course; July 16-August 13, One Month Course; July 23-30, Family Camp; July 30-August 6, Boys' and Girls' Camp (ages 9, 10, 11); Aug. 6-13, Public School Teachers and Clergy; Aug. 13-20, Family Camp; Aug. 20-27, Sunday School Teachers' and Officers' Course.

ALBERTA:

Field Secretary for Christian Education —Rev. Morse Johnston, Alberta College, Edmonton, Alta.

BRITISH COLUMBIA:

Write to Field Secretary for Christian Education—505 Dunsmuir St., Vancouver, B.C.

Have a toasted wiener? Students at the Prairie Christian Training Centre, Qu'Appelle, Sask., have fun at the day's end in the big new living-room.

British Columbia features 16 United Church Camps for boys and girls. The Young People's Camp and Hi-C — Cultus Lake, Aug. 27-Sept. 2.

Westminster Presbytery Y.P.U. Camp—Sept. 2-5 at Ocean Park.

NARAMATA CHRISTIAN LEADERSHIP TRAINING CENTRE, Naramata, B.C.:

Summer Courses for Sunday School and Mid-week Workers—July 2-15; July 16-29, a similar Leadership Camp; July 30-Aug. 6 and Aug. 6-13—Family Camps. Aug. 13-22 a School of Religion and Life for Ministers and Lay Leaders. This Centre serves the British Columbia and Alberta Conferences.

For further information write to Rev. R. McLaren, Naramata, B.C.

Vacation Schools

During the summer of 1954, The United Church of Canada brought together 45,500 children in its Church Vacation Schools in the Dominion of Canada. As a Church, it had nearly 45,500 chances to bring the Good News of the Gospel to the hearts of boys and girls. It had the chance to reach children who never go to Sunday Church School. It had the chance to reach homes, through their children, which are not reached normally by the Church. It had the chance, in a concentrated few weeks, to interpret the words, the acts and the message of Jesus so that children, and through them, adults, could see that these are relevant to today's living.

Does your Church take the opportunity, through a Church Vacation School, to reach all the children in your area? Does it grasp this chance to influence the lives of children and through them, the lives of men and women? Are you reaching the unreached children in your community through song, worship, stories, study and handcraft so that they realize, perhaps for the first time, that Jesus has a message for them today?

In 994 Church Vacation Schools 45,500 children were reached last year with the message of Jesus. The United Church of Canada could reach twice as many if each Church would take this summer's chance to hold such a school.

Let's use this summer . . . FOR HIS SAKE.

Rev. J. W. S. Wallens,
Chairman, Church Vacation School Committee.

Caravaners Are Coming!

The Caravaners are coming! They are Christian young people who go out into communities this summer where there is a special need to witness in the name of the Church and they are as a tonic.

You will meet these Caravaners in every Conference of our Church from British Columbia to Newfoundland — a noble Army of Christian Young People! Perhaps some will be coming to your community. They will be going to a variety of communities this summer — the mining and railway centres of the north; the farming areas; the outskirts and downtown areas of large cities; the military camps and small rural villages.

Who are these Young People? They are salesmen, teachers, secretaries, students, nurses, factory workers, who serve the Church voluntarily from two to six weeks. The chief qualification of a Caravaner is not necessarily his high academic qualifications but a desire to serve the Church because the Church and its message are urgently vital to him. A Caravaner must be at least eighteen years of age.

What will these Young People do? They will assist with Church Vacation Schools, conduct religious surveys, assist with Pastoral visitation, Boys', Girls' and Youth Work, and be counsellors at Fresh Air Camps.

The 1954 Story

Here is what some 1954 Caravaners did. (Told in their own words):

(*Continued on page 30*)

CARIBOO

(*Continued from page 3*)

of about seventy by forty miles in size. The roads are often in very bad condition, and in the extreme winter weather and during spring break-up travelling is often impossible. Five preaching stations make it an interesting field.

The congregation of Burns Lake meets in its nice Church on the side hill. Within the last few years it has acquired a full basement and other improvements, part of which were made possible by a local bequest of over $6,000. Topley's monthly service is held in a community hall, whereas the old school is used at Palling. The Decker Lake members meet either in a home or in their Community Hall. Although only a few of the settlers are left at Wistaria after the flooding of Ootsa Lake by Alcan, they still have their own Church.

Few people are privileged to live in such a beautiful country as this. It is a paradise for fishermen and hunters, and gives plenty of scope for artists. It offers, free to all, the beauty of the hills and the many and varied lakes and rivers which are dotted and stretched here and there over the whole country. The northern lights, the brilliant stars, the beautiful sunrises and sunsets all add their contribution.

The people depend mostly on logging, lumbering, farming and ranching.

Burns Lake boasts of the only W.M.S. Hospital in British Columbia. Although built over 20 years ago, it is still one of the best built and finest looking buildings in the town. The building only takes second place to the fine service it has rendered to the people in this area for years.

During the construction of the gigantic Alcan project in northern British Columbia, Burns Lake experienced a considerable boom

Lumber Yard, Burns Lake, B.C.

The town of Wells, B.C.

by being the supply depot for certain phases of the work.

It is a great satisfaction to those who have been here for years to see the Church grow. The Sunday School attendance has reached the 120 mark. The C.G.I.T., the Explorers, the Tyro and Mission' Band groups have done splendid work under their leaders, and now we have the joy of seeing the older youth taking responsibility and able to help and conduct special services and help with Camps, Sunday School and other functions of the Church.

The Church Summer Camps at Mollice Lake have been well attended and are for the whole district with the Churches of Smithers, Vanderhoof and Burns Lake sharing in the venture. We feel these camps will be a rich experience and real force for good in the lives of these boys and girls.

McBride

About half-way between Jasper, Alberta, and Prince George, B.C., in the deep valley between the Rocky and Caribou mountains lies the village of McBride. Along the bottom of the valley flows the Fraser River, just beginning its long journey to the Pacific Ocean, while at each side the mountains rise steeply, their lower slopes thickly wooded, while their peaks are snow covered for most of the year. In midsummer, when all the snow has gone, except for a few perennial glaciers, the mountain peaks shine forth in new glory with crowns of brilliant green alpine grasses.

Here in this valley the work of the United Church stretches back to the beginning of permanent settlement, for when the Grand Trunk began to push its railway to Prince Rupert in 1913, the Methodist Church in Alberta sent the Rev. Frank Bushfield to begin work in the construction camp which was to become McBride. In 1914 he had completed the Church building, which besides being used for a Church was also used as a recreational centre for the construction workers. Later an agreement was made between the Methodist and Presbyterian Churches that the work at McBride was to come under the Presbyterian Church, and they carried on the work until The United Church of Canada was formed in 1925.

When the railway construction was completed, McBride became a divisional point on the Grand Trunk, now Canadian National Railway. Gradually as land was cleared and roads built, a farming area sprung up around the village, and with the increased demand for lumber in recent years, McBride has become a lumbering centre as well. At the present time it is the supply centre for a farming and lumbering area stretching from the Alberta border, 70 miles east, to the village of Dome Creek, 55 miles west.

It was soon found that Bushfield had built his Church far from the centre of town, under the leadership of the R. Frank Runnals land was obtained nearer the business section, and the Church moved to its present site. Later a manse and hall were built on adjoining lots. In the fall of 1954 these achievements of the early days were commemorated in the Fortieth Anniversary celebrations of the Church. The speaker on that occasion was Dr. H. E. Ashford, who had been minister in McBride in 1925.

The United Church in McBride is responsible for carrying on the regular Church activities in McBride, and in addition is responsible for an area stretching from the Alberta border, 70 miles east, to Giscome 125 miles west, a distance of almost 200 miles. To the east are several farming communities and small lumber mills. To the west there are, besides several small mills, three of the largest lumber mills in the interior of British Columbia, at Giscome, Sinclair Mills and Penny. As there are no roads for a distance of 70 miles west of McBride, this area has to be served by train. Services are held one Sunday a month at Giscome, the McBride people carrying on the service there in the minister's absence. At a number of other points a once a month week night service is held. In several places there is no Sunday School, and as the United Church is the only Church serving most of the area, the only religious education the children receive is the one visit a month from the United Church minister. However, because of the large distances involved, and the lack of roads, there are many places where even this is not possible. It is hoped that in the near future it will be possible for the Church to have more men available for areas such as this, so that the Good News of Jesus Christ may be carried to

Impressions of Sweden

H. B. WILSON, Stockholm, Sweden

What makes Sweden unique among democratic countries? How have the Swedish people gained so much respect throughout the world? These and other questions led up to my decision to work for a year or two in Sweden. Now, after almost a year here, I believe I have found some of the answers.

Co-operation is the key to the success of the Swedish way of life. It is generally accepted, but not unanimously, that the greatest benefit can be derived from co-operative action. It is not my intention to deal with the co-operative development of social welfare and business which require separate treatment, but with everyday incidents.

For example, it is often surprising to enter homes of families in the lower or middle income groups and find fairly good original paintings on the walls. These are usually obtained through art clubs operated by the labour or office unions. At present there are numerous paintings and lithographs hanging in the factory and office where I am employed. In time these will be distributed to club members at reasonable prices and replaced by other pictures. As this would indicate, art is an important element in Sweden, and evidence of it can be found in many places—glasswork, building designs, store window displays, and numerous sculptures.

Similarly, good music can be enjoyed by everyone regardless of his means. State-subsidized opera and concert houses as well as numerous free outdoor concerts play to capacity audiences. Particularly impressive is the encouragement given to children through the mediums of school, radio and park concerts. We were surprised to hear children from six to sixteen years singing to large audiences with no apparent nervousness or conceit. This seems to result chiefly from impressing the children with the idea that musical ability is a natural attribute to be developed as such. It is no accident that names such as Jenny Lind and Jussi Björling have become internationally famous.

On the whole, the Swedish people take a broad-minded attitude towards music, and although the accent is on the classics, it is not paradoxical to attend the opera one evening and a jazz concert the following evening. Folk music holds a place by itself and dances are usually advertised as either modern or "folk."

The high standard of living, complete elimination of slums, and full employment have created a housing problem in Sweden. In order to overcome this problem and also to provide low cost living accommodation, many people build their own homes on a co-operative basis. The most common practice is for a group of families to buy a section of land and share in renting of the necessary machinery. By working together during the long summer evenings they have been able to produce remarkably good houses.

Co-operation is a natural result of friendliness, and although I have occasionally met other visitors here who insist that the Swedish people are unfriendly towards foreigners, we shall always be indebted to them for their kindness towards us. I can only hope that foreigners are

(*Continued on page 17*)

he Senior Citizen Today

TRUDE D. AIKENHEAD, Severn Bridge, Ontario

he care of the Senior Citizen s old as the Christian Church. vever, now because of many al changes, the problem is a ger one than it used to be and nore pressing one involving cern not only for the physical, emotional, social and spiritual fare.

No programme envisaging ely "Homes for Senior Citi- s" is adequate. Homes are a essity, but recent studies show t elderly people tend to deter- ate when living almost entirely h other elderly people, with or no normal contacts with ages, or an opportunity to ke a contribution to community and manage their own lives.

In selecting Homes, these things necessary: Homes with few or steps to climb; some responsi- ities, particularly if the elderly son has carried responsibility earlier life; privacy—a room or ne place of one's own where id familiar, treasured things, nd and spirit can relax.

Homes are necessary and in ny cases at present, they are e only feasible answer to the ed. But in our Homes, we need see that there are facilities for e residents to feel they are ving a real share in the man- ement and planning of the place d to be of service not only to e Home but to the community. ne Co-op Houses for older people e demonstrating the value of ch a plan. If people, whether ung or old, are to be healthy, entally and spiritually and, con- quently, physically, they must ve a sense of self value.

Wherever possible, the Church ould be co-operating with others making studies in this area. nless much more is done to strain degenerative processes hich tend to weaken bodies ysically and mentally and spir- itually; and to change the attitude of a society which is apt to reject, discard and segregate older people, we are going to have a problem which could wreck our society. If stress is put on good health dur- ing the added years science is giving and these older people are allowed and encouraged to make a full contribution to society, life can be richer and fuller for all.

Church people by making use of disciplined knowledge and skill can make a tremendous contribu- tion to the Senior Citizen which no one else can make, for we have the health giving, health restor- ing power of God and His love within our reach.

Every Home for Senior Citizens should be directed by a person or persons of deep Christian love, with sympathetic understanding of older people, and training that will aid in making them happy and contented and useful.

A specialist in the field of Senior Citizens and their needs should be appointed by the Church as a resource person to help Confer- ence Committees in their plans and to aid local Boards and staffs.

However, these Homes, while absolutely necessary, are not the only ways for the Church to deal with this matter.

Other Ways of Caring

Care for Senior Citizens in Homes is not the only method of care.

Home Care. In England and Denmark, the Governments are sponsoring care in homes. Women of suitable temperament and character are trained to go into the homes of the elderly who continue to live in their homes. These women are paid a definite salary and are backed by a local volunteer committee who give fur- ther help through friendly visits —little drives—taking the older folk to the doctor or on a personal shopping expedition or for an outing, etc. The writer saw how this care worked with two very elderly friends. The woman had had a stroke. She could get from her bed to a chair but could do no work. The man had a serious heart condition which precluded any strenuous effort and it looked as if separation in two of their children's homes far apart or institutionalization were the only alternatives. And then came a woman in her forties who had cared first of all for mother, then father, and now was left with a little home but no income. She had to have a job yet didn't want to be "just a servant." She agreed to go to them three days a week, which was all they felt they could pay for — and it proved enough, for she left food cooked ready to be heated or served cold as ices and desserts. She shopped— bathed the wife—generally cared for them. Some elderly friends hearing of the arrangement asked for similar help and soon she had a larger income, her own home and more freedom than she had ever known. She interested groups in her Church and lonely old people soon had all the friendly visitors they desired. My friend, the man of the house, relieved of so much strain, found himself able to write articles in connection with his former field of effort which were published in various magazines to his great delight. He seemed to grow younger by the day.

This kind of care could be organized anywhere by an inter- ested Church group without waiting for an expensive building programme. It would meet a cry- ing need and add immeasurably to the years of happiness and independence of hundreds of our Senior Citizens, as well as giving an opportunity for service to many women.

Foster Homes. Another method of care for Senior Citizens is Foster Home care. It is being worked with amazing success in many places — even in homes where there are children and adolescents—who come to enjoy the presence of a "grandfather" or "grandmother" person who can tell fascinating stories of the past —can teach them interesting new tricks—who often have time for them and their concerns which a busy mother and father just can- not find. But to be successful, such a programme needs both very careful skilled placement and follow-up by trained social work- ers. Despite the cost of their salary and the cost of care in the foster home, such a plan is much less expensive than care in a "Home" and in many cases is a more creative way of dealing with the need.

Occupation. Then there is another group of needy Senior Citizens — who don't need any kind of domiciliary or physical or financial care yet desperately need help. In a city where I was working I often saw a very fine, distinguished looking older man walking in the neighbourhood. As the weeks went by, the deterior- ation in him was very obvious and I made a point of meeting him. He had been manager of a bank —specializing in advising people, with small amounts of money to invest, how to do it with the most return compatible with security. Then just when he felt he was beginning to be of real service, he reached retirement age and was "let go." He had a good pension but felt himself defeated and useless, yet driven by a desire to serve. He was right; yet his was a job where he had to be spon- sored by a reliable group or be suspect. I happened to know a certain social agency was much concerned about people coming to them for help in investments. Duly investigated, he was asked to help them build up a counselling ser- vice to aid such people. He did a grand job — became financial adviser to the whole agency and became young and happy and self- confident again. With the exception of a few large centres, there is no Government agency to help such people — yet they need help and society is losing a potentially great contribution.

Place to Entertain. Finally, there is a need for people whose only "home" is one room, to have some place to entertain. This is a need of all age groups—young and old in our crowded cities. I don't mean just to sit and chat but where the host or hostess could make a cup of tea and serve light refreshments of their own planning. This is a need in all our crowded cities and big towns—in some it is being partially met by such organizations as Y.W.C.A.'s and Second Mile Clubs, but many centres lack any such resource, and to meet such a need is a challenge to our Church.

We're glad our Church is plan- ning to build "Homes" for Senior Citizens. They are desperately needed—but there are other needs, too — just as desperate of these Older Citizens. And again our Church is challenged to avail itself of all the knowledge gained by research so that in what we do we will command the respect of the secular groups who are working in the same area.

BASIC RIGHTS OF SENIOR CITIZENS

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2. The right to an equal oppor- tunity to obtain employment on merit.
3. The right to freedom from want.
4. The right to decent housing suited to the needs of later years.
5. The right to live indepen- dently as one chooses.
6. The right to a fair share of the community's resources for medical care, recreation, education.
7. The right to live with dig- nity as a free human being.

WEDEN

(*Continued from page* 16)

ell received in Canada. The fference in opinions probably ises from the Swedish reserve, hich is sometimes mistaken for stility.

On the other side is the religious cture. The great majority of the pulation are nominally mem- rs of the Lutheran Church of veden, which in organization and inciples is quite similar to the urch of England, but between ligious festivals, attendance is all. However, there appears to a slight trend in favour of the ore liberal Churches which are dependent of the State, and I do t think that I am overly opti- istic in my belief that they will rcome the present situation d in keeping with the co-opera- ve spirit, eventually form a union ch as our own.

New Church

St. Andrew's Church, Hamilton, Ont., a new congregation, was formally constituted at a service in the Mohawk Trail School. Rev. W. J. Preston, representing Ham- ilton Presbytery, conducted the service, assisted by Dr. John Mutch and Mr. Earle Leslie, the student minister. Since the first service of worship last October, the numbers have gradually increased until 74 adults were received as Charter members, and 19 by profession of faith.

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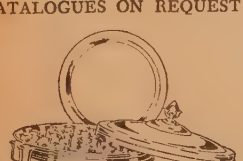

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Senior Citizens W. A. Group

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"What a number of older folk are in Church this morning," mused Mrs. George Horner, President Trinity Church Woman's Association, Kirkland Lake, Ont. That fine Sunday morning the congregation seemed dotted with senior citizens. Some were in family groups, some were alone. Quickly scanning the calendar, she noted the many Church organizations for the very young, and those of mature years, but there seemed to be nothing for the senior citizens.

After enlisting the help of the minister, the problem was presented to the members of the Lake Shore Group of the Woman's Association. Four members immediately volunteered as sponsors in this service in Christian Citizenship and Service. A careful survey was made of the congregation and an invitation mailed to all older women in the Church to attend a tea given for them in Church House. Transportation was supplied where necessary. The response was heartening, the spirit of fellowship encouraging, and before the afternoon was over, the Senior Citizens' Woman's Association Group of Trinity Church, Kirkland Lake, Ontario, was a reality. At first the function of this group seemed simple—to lighten the load of the minister's calls, as he could now drop in on "the fourth Tuesday" for a visit and the members would soon regard him as a friend. The women were given an opportunity to renew old friendships and to enlarge their circle of new ones. One member of the group (the widow of a United Church minister) played an important role in overcoming some reticence on the part of some of the members, and in a few months restraint had ended, and they became a group "kindly affectioned one to another."

Life has taken on a new meaning for this group whose average age is seventy-five years. Under the supervision of their sponsors, they looked after the "White Elephant" Booth at the Woman's Association bazaar (kind friends stood by for needed help, and to see that no one became overtired) and they now bring their own contributions to the tea hour at the regular meeting. A programme for the year is drawn up, which includes a special birthday party for one of the members, a talk by one of the members on her native land, a picnic, a puppet show, and a special Christmas party with carol singing and Santa in attendance. The programmes for the monthly meetings include a hymn, devotional, secretary's minutes, and a friendly inquiry as to absentees (of which there are very few). A recent programme included an account of the Noranda Presbytery W.A. Rally, which was attended by one of the group. Announcements of future W.A. projects and some simple form of recreation and amusement to stimulate friendliness is followed by tea. The members are "honoured" in turn by pouring tea. Fingers not as nimble as formerly do handwork for layettes and for overseas boxes.

Through the vision and enthusiasm of one group of women, Christ has brought direction and significance to these lives.

WOMAN'S ASSOCIATION

Above are shown, left to right, members of the Senior Citizens' group, Trinity Church, Kirkland Lake, Ont. Left to right: Mrs. R. Sylvester, President; [illegible] A. Mallard, Secretary, and Mrs. A. W. Jackson, the oldest member, who is 81 years of age.

The Fifteenth Session

Report of the Dominion Council Woman's Association

BERNICE W. HERR, St. Catharines, Ontario

What does the Annual Meeting of Dominion Council mean to the delegates who attend? The Fifteenth Annual Meeting, just closed, had a registration of 180 women, and each received her own impression — the excited anticipation of the first morning, as delegates arrived from far and near, registering and "settling in" at Annesley Hall for four days of programme—the sweetness of the May mornings—the fellowship of the prayer groups—the women's voices, sweet and clear, in the early morning hymn-sing "Praise my soul, the King of Heaven"—Emmanuel College (where sessions were held) with the beauty of its collegiate gothic architecture and the wide expanses of tree-shaded lawns.

As we entered into the business and inspiration of those four days, we realized something of the careful planning of the Committee. The dignity and beauty of the Service of Dedication, conducted by The Very Rev. George C. Pidgeon, D.D., stirred us as nothing else might have done. [illegible] plea for humility and tolerance, and the reciting of the entire 13th Chapter of Romans from memory struck a high note, which was maintained throughout.

The guided tour of the new United Church Training School was a joy to every woman's heart, for here we saw in actuality, the concerted effort of United Church women across Canada. Desired furnishings and equipment were completely satisfying, and as we enjoyed our tea in the Common Room, we pondered on the power of women, which should never be underestimated.

As an evening innovation Evanston and the World Council of Churches was presented in an informal panel discussion. Mrs. J. L. Halpenny, Accredited Visitor to the Council, was assisted by Mrs. A. A. Crowle, Mrs. J. Wood and Mrs. F. H. Whitelock who had also attended. We learned from them and from the fi[illegible]

Send material for insertion on W.A. Page to Dominion Council Woman's Association, 226 Queen St. W., Toronto 2 B, Ont.

THINK AHEAD
or Autumn Meetings

y not plan a rally of W.M.S. l W.A. members? General gestions for such a meeting, l two sample programmes now available. et this material now from he W.A. Office, 226 Queen Street W., Toronto, Ont.

h followed, something of the nitude of this undertaking, n eight million tons of eographing were handled, and 000 people assembled for the norial Service in Soldiers' d.

ev. W. Morrison Kelly, St. rew's Church, Toronto, was inspired choice of the Com- ee to conduct daily Bible y. The forthcoming evangel- mission of the United Church the basis for the "theme"— Church afire — beginning me." Mr. Kelly developed theme in daily studies of l's letter to the Ephesians.

tatistical reports of the man's Association of the ted Church showed the number Local Woman's Associations e 5,950, with a total member- of 206,618. This, the largest nan's organization in Canada, ed $4,585,424 during 1954.

he responsibility of the man's Association in the field hristian Education was demon- ted by Mrs. H. C. Burkholder her assistants. Clever and inal posters were displayed as suggested means of creating erest in Christian Education l Christian Family Life.

Two forums were conducted, one "Know Your Church" on "structure" of the United urch from local congregation General Council, and conducted Dr. Winnifred Thomas, and s. C. H. Searle, and the other, now Your W.A.," led by Mrs. W. Kinsman. These were inter- ing and instructive.

Following the Fellowship Din- in St. James-Bond Church,

s. V. W. Kinsman, Stoney Creek, tario, newly-elected President minion Council of the Woman's Association.

opportunity was given to Conference W.A. Presidents from coast to coast to tell something of their accomplishments of the year—the miles travelled in organizing in the northern reaches of Manitoba —the social service rendered in the urban centres — the human interest stories which go to make up a year of W.A. work across Canada.

The election was conducted by a former President, Mrs. N. R. Fallis, and the delegation rose to acclaim the new President, Mrs. V. W. Kinsman, Stoney Creek, Ontario. Tributes of love and appreciation were accorded the retiring President, Mrs. W. C. Sturtridge.

"He shall baptize you with the Holy Ghost and with Fire."

NEWS NUGGETS

London Conference

"Christ Jesus our Hope" was the theme of the Third Annual meeting of London Conference Woman's Association, in Grace Church, St. Thomas, Ontario. Mrs. W. C. Sturtridge, President Dominion Council, gave highlights and impressions of General Council sessions in Sackville, N.B.

British Columbia

Mrs. K. W. Kinnard, Vernon, B.C., was elected President of British Columbia W.A. at the Fourth Annual meeting, in St. James' Church, Vancouver.

Brandon Presbytery

Mrs. Roy McMillan, President, conducted the Sixth Annual meeting, in Oak Lake Church. Mrs. T. Spencer, President Manitoba Conference Woman's Association, and Rev. R. McPherson addressed the meeting in the afternoon. Mrs. A. A. Moss, Souris, Man., was elected President.

Halton Presbytery

The Seventh Annual meeting was held in Millgrove Church, with Mrs. Velma Norris, Lowville, presiding. Mrs. Orpha Houston, the superintendent of Cedarvale School; Miss Harriet Christie, Principal United Church Training School, and Mrs. H. F. Olds, President Hamilton Conference Woman's Association, were the speakers. Mrs. Velma Norris was returned to office as President.

Hamilton Presbytery

A record attendance of 300 women gathered in Stoney Creek Church for the Ninth Annual meeting. A practical and stimulating forum on Christian Family Life, the theme of the afternoon, was conducted by Dr. and Mrs. Martin Johns. Mrs. V. W. Kinsman, Vice-President of Dominion Council, conducted the election and installation. Mrs. Lordly Jones was elected President.

Lambton Presbytery

The motto of the Woman's Association was the theme of the Sixth Annual meeting in St. Paul's Church, Peterborough, Ont. Miss Beatrice Wilson, Executive Secretary Dominion Council, who addressed the delegation, stressed the aim and object of the Woman's Association. Mrs. Raymond Parr, Brigden, is the newly-elected President.

Middlesex Presbytery

Mrs. J. Y. MacKinnon was elected President at the Third Annual meeting in First St. Andrew's Church, London, Ont. Miss Beatrice Wilson, Executive Secretary Dominion Council, brought a challenging message based on the Aim and Object of the Woman's Association of the United Church.

Niagara Presbytery

Mrs. W. L. Gasking was elected President at the Eighth Annual meeting in Welland Avenue Church, St. Catharines, Ont. The emphasis was on Leadership Training, presented by an entertaining and informative skit and conferences. Mrs. J. L. Halpenny's address "Effective Leadership" contained many pungent points. During the lunch hour, the Social Service work of the United Church was presented by Rev. Wm. Berry.

Perth Presbytery

The aim and object of the Woman's Association of the United Church was stressed at the Annual meeting in Main St. Church, Mitchell, Ont. Mrs. T. H. Walsh, Windsor President, London Conference Woman's Association, appealed for a deeper spiritual life and urged her listeners to study to know the total programme of the Church and insofar as possible, to participate in it.

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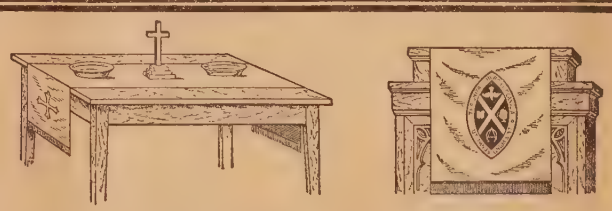

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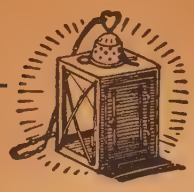

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THE UNITED CHURCH PUBLISHING HOUSE

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Letters

In order that letters to the Editor should be published without undue delay, we have found it necessary to abbreviate them.

Eva Levins, Grand View, Man., quoting Constantine on the subservience of the Church to the State, declares that the Church supported slavery and some of the worst evils of the industrial revolution, and concludes that the Church today "either by word or by silence, continues to justify the horrors of Hiroshima and the senseless destruction of the innocent in Korea."

Donald Morgan, Quill Lake, Sask., has had wide experience in a London City Mission. He was also a superintendent of a seamen's mission. He describes the kind of work done among the people in those areas. He says the work was not remunerative "but in terms of spiritual values was considered worth-while." Referring to our editorial, "The Crowded Ways," in the April 15th edition, he says, "By all means urge the Church to establish such a project as you suggest."

C. C. Washington, Chairman of Huron Presbytery, Convener of the London Conference Pension Committee, **Auburn, Ont.,** pays high tribute to the work of the Pension Board. He recognizes that there were difficulties with the administration of the former plan. He thinks "these difficulties can be overcome without surrendering the ministry of the whole Church to a complete policy of self seeking." He believes the Board of Pensions can find a better plan than the one adopted at Sackville and concludes, "The Church is calling them to this task."

E. A. S. regrets the change in the pension plan. The writer notes the matter will be discussed at Conference when "it will give the higher-ups a chance to show in public that they definitely object to favouritism coming their way."

T. M. M. writes a modest but rather pathetic letter. The writer receives the occasional visit from the pastor. "One minister is very kind and calls on me but 'nary a verse has he read or put up a word of prayer'."

F. Waite, Abernethy, Sask., comes up with a suggestion concerning Palm Sunday. He believes that day should be used as an occasion to appeal for world peace. "With official backing from our own Church and perhaps also the World Council of Churches, we could make a terrific impact on the mind of the public."

E. H. Davis, Lloydminster, Sask., does not think much of closing down the evening service. He thinks the suggestion that the minister visit the people Sunday evening is a poor one. If visiting is to be done it should be done by the laymen. The welfare of the Church is not the pastor's responsibility alone. It is a responsibility of all the members.

"Disturbed" was shocked at Mr. Smith's letter in the April 1st issue. "Disturbed" thinks Mr. Smith's language was not worthy of a "man of God."

Herbert S. Blezard, Shaunavon, Sask., makes a strong plea for more ministers. The shortage is felt most keenly in the West, he says. When we are unable to "man" a charge, other groups come in and even though lacking in education, minister to the religious needs of the people. "If we fail to enter our inheritance," he writes, "God will act and raise up others who will."

William G. Shenson, Toronto, Ont., writes that he has contributed to the Church regularly and to two pension campaigns and wonders "whether the General Council is going to keep faith with me and thousands like me who contributed on the basis of equality of pensions for equality of sacrifice."

John Telford Wood, Oyen, Alta., comments on the number of young people uniting with the Church, and while rejoicing in it wonders if the young people are really becoming Christians. "Is it" (evangelism), he asks, "penetrating the spirit of our age? Does it get under our skin?" The writer is happy over the evangelistic campaign planned for 1956. But he asks, "How can there be a revival unless God be pleased to pour out His Spirit upon those who obey Him? And how can a revival come until and unless there is first a revival of faith?"

Mrs. Wm. Findlay, Malton, Ont., writes "If ministers of the Church who have lived on small salaries are to receive smaller pensions than those who have lived on larger salaries, then fair play is really gone." She says she receives a widow's pension, but "I would gladly give it up if it can be had only at the expense of the poorest and proudest servants of the Church."

"J. A. D." commenting on a statement in **The Observer** that Sir John A. Macdonald used to attend the Crossley and Hunter meetings in Ottawa, says he saw Sir John A. at one of these meetings in Sarnia and states, "I heard Sir John A. make a political speech from the same (Opera House) platform, too, and that does not seem so long ago, but it must be."

John Gilbert, Hanover, Ontario, quotes from a financial journal which opposes complete exemption from income tax of all medical expenses. Mr. Gilbert thinks a national health insurance plan is long overdue. "I am surprised," he says, "at the difficulty in conceding such a small measure of relief; that is, the exemption of all medical expenses from income tax."

"Layman" writes of our editorial on "Slipping." He says he is sure the Church is slipping in other ways than numbers. He deplores the abandonment of the prayer meeting and regrets the loss to young people of The Epworth League, where services were carried on by young people with recourse to games and recreation. He deplores the modern trend

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sements of one sort or another hurch meetings.

F. Lalond, Woodrow, Sask., es to inform the Church that recent meeting of the Pres- ry a resolution was passed in ort of the changes in the sion Plan made by the Six- th General Council.

obert McCreath, Edmonton, ., takes issue with Gladstone ray's letter in January 15th erver. Mr. McCreath admits the labour unions have made takes. But "organized labour," says, "is the most important or in the life of the masses." McCreath then lists the gains ch organized labour has ieved, and declares their battle a higher standard of living resulted in gains for all work- people, not only the organized onists.

. A. C. Kell, Durham, Ontario, retary of Toronto Conference, ds us a copy of a letter he had eived from Professor Dow, now ng at 3 St. John's Service ad, Forfar, Scotland. Professor w, who receives his news of Canadian Church from **The server,** notes the progress of United Church and congratu- es her members. Dr. Dow has en teaching at St. Mary's Col- e, St. Andrew's University, but pes to have time next year to some writing.

"A United Church Minister" ides the leaders for the small ount of money which was asked r relief. He outlines the world ed and declares the Church ould have been asked for $500,- 0 instead of $100,000.

William Parrett, Toronto, Ont., inks that the members of the xteenth General Council should ng their heads in shame because the change in the Pension Plan. e thinks the change will have an iverse effect on the Missionary id Maintenance givings.

Mrs. John K. Amos, Sarnia, nt., comes up with the suggestion at the Sunday morning services e held earlier than eleven o'clock the summer time.

Audrey E. Honey, Toronto, Ont., alls attention to the positive and on behalf of peace taken by ie United Church at the recent eneral Council. She suggests that hurch members, particularly nose who are concerned about eace, should form peace groups. he Church Peace Mission, an rganization of pacifists and non- acifists from all denominations ill be glad to assist. They can be ontacted by writing Rev. D. C. andy, 422 Clinton St., Toronto.

S. R. Bowell, Vancouver, B.C., ould insist that all members of he Board of Stewards should be a full Church membership. The ecretary and Chairman of Stew- rds, he suggests, hold office con- inually, the Clerk of Session as ell. Then each year he would ave all other members of Session ecome the Board of Stewards, nd all Stewards, members of ession. He suggests, too, that the nen in the congregation be divided into teams of two, each team would be responsible for five families and would meet with them regularly for study, inviting in occasionally a non-church member.

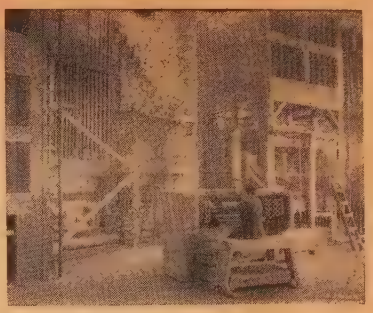
Mrs. M. D. Madden, Toronto, Ont., calls attention to Mr. L. J. Newcombe's statement in the April 15th **Observer** to the effect that "The Church must move away from restricted views on God and His purpose or lose its appeal to honest thinkers everywhere." Mrs. Madden says that only source of knowledge of Christ is in the Bible and in the Bible He declared Himself Son of God. "You simply cannot widen that door, brothers," she says.

Thomas Tooms, Toronto, Ont., discusses the phrase in the Lord's Prayer, "Lead us not into temptation." The implication that God should lead anyone into temptation is difficult to accept. He contends it is a mistranslation and should read "Lead us out of temptation." He quotes a number of authorities to support this, including Rev. Grainge White, Life Member of the Oxford University Anthropological Society.

T. J. Stainton, High Prairie, Alberta, makes a strong plea for some minister or ministers to come to that area. He lives in a good home and town, but he is getting older. Should he leave, there will be no ordained minister for a stretch of 200 miles. "It is one of Canada's big jobs," he says. He adds, "Is there a volunteer?"

D. C. Morton, Duncan, B.C., adds his bit to the correspondence on ministers' salaries. He agrees with Mr. Knight (in the March 1st issue) that they are quite adequate, disagrees with "One Who Stayed In" (May 15th issue) on the grounds that when computing salary he neglected to take in the free manse or parsonage. He suggests to "Another Concerned Layman" (May 15th issue) that "it is quite possible to live very happily and comfortably on much less than he considers necessary for a minister."

"A Ruralite," writing on ministers' salaries, says that farm products have been on the decline for the past four years. The farmer's income is reduced. "Let's



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This illustration shows the new organ built for the Westminster Presbyterian Church of Detroit, Michigan, by Casavant Freres, at St. Hyacinthe, P.Q., Canada. This organ has 3 manuals and 45 stops. It is here being tried out by the Church's organist, especially flown in from Detroit, Mich., for this occasion.

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By Gaie Taylor. Life in a Doukhobor settlement in British Columbia is portrayed with sympathetic insight in this novel by a writer who knows her subject at first hand. Anne is a daughter born in Canada of parents who still live in the traditions of the old land. Probable price $3.50.

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By Will R. Bird. A factual account by a top-ranking writer of the expulsion of the Acadians. The 200th anniversary of this event is being observed throughout the Maritime Provinces this year in an elaborately planned series of celebrations from June to September. $3.75.

ANNA AND THE INDIANS

By Nan Shipley. This excellently-written book by a leading Canadian author is ideal for missionary study groups and makes an attractive gift. It is the thrilling and true story of Anna Gaudin, a trained nurse and the wife of a pioneer missionary in Northern Manitoba where she lived 1896-1934. Illustrated. $3.75.

GOLD IN THE GRASS

By Margaret Leatherbarrow. "Today Leatherbarrow is known as the Louis Bromfield of Canada. His Ontario farm is a mecca for conservationists from all over America and even from overseas. . . . Just how that miracle was achieved is told in the 278 illustrated pages of *Gold in the Grass*." —*Toronto Daily Star*. $4.00.

THE WISE BROTHER

By Isabelle Hughes. "She has struck ore. . . The earlier books will be sought out and newer ones will be awaited with increasing anticipation. *The Wise Brother* is a clever, well-constructed novel, high in story interest. It is the key book of the three already published."—*The Globe and Mail*. $3.75.

THE RYERSON PRESS

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not price ministers right out of reach of the rural Church," she concludes.

"W. E. T." writes on "Labour Aims" in reply to Mr. John M. Burnside. He says that Mr. Burnside (May 1st issue) justifies the means used by the Unions to achieve power. The end justifies the means. The writer believes our jurisprudence should be altered so that a worker could receive justice without resort to a strike. He concludes his thoughtful letter by saying, "Would it not be better if the United Church would call all good men and women to work and pray that a way may be provided for the worker to secure justice without the strike with all its terrible losses and the bitterness arising from the violence?"

Jack Hilditch, Wiarton, Ont., supports Mr. Burnside's suggestion for Labour Day addresses, disagrees with "Brotherhood" who says no other organization has been as guilty of so much lawlessness as the Labour Unions. He cites the violation of Anti-combine Laws by large Canadian Corporations as lawlessness by management.

W. A. Moore, Welland, Ont., does not think much of the booklet **"What's the Difference?"** His opposition to it rests on the Church authority that is back of it. He believes the main clash of our day is between two cultures, that represented by labour and the other by owners. He believes that labour will ultimately win. "In the end labour will take over." We (supporters of the opposite culture) are on the way out and **"What's the Difference?"** proves we cannot expect help from the Church.

Hamilton Conference Branch W.M.S. held its 31st Annual meeting recently with Mrs. G. C. Ramage presiding. The speakers included Rev. Jane Bone, Five Oaks; Miss Margaret Scrimgeour, Trinidad; Mrs. J. S. Seaman, treasurer, and Mrs. John McKillop, President Dominion Board; Miss Barbara Jewell, All Peoples' Church, Hamilton; Rev. D. K. Elliott; Miss Margaret Halliday.

In Grateful Remembrance

By Archer Wallace. (Toronto: The Ryerson Press.) $2.00.

This little book was written by request. The publishers, feeling the need for such a volume for the use of pastors and others who minister to the sick and the bereaved, appealed to Dr. Wallace to undertake its preparation. With his usual resourcefulness that well-known author has more than adequately met the need. This book will not only fill a widespread demand among ministers but is sure to bring precious comfort to many a bereaved person, and strengthening reassurance to the afflicted and those who feel the weight of advancing years. Its message of immortality is unmistakable. The tenderness and

BOOKS

assurance with which man's greatest problem is treated could only be achieved by one who himself has suffered greatly and has won through to victory by the deepening of his own spiritual experience. The whole is expressed in Archer Wallace's felicitous phrasing and the crisp, short sentences so well known to his readers. The apt illustrations and appropriate quotations add to the charm of a very attractive little book. It will be widely quoted, and it deserves to be. J. H. A.

What Did the World Council Say to You?

By Harold A. Bosley. (Nashville 2, Tenn.: Abingdon Press.) $2.00.

In this little book of 127 pages Dr. Bosley, who was a host-pastor to the World Council of Churches and an official delegate, gives an account of that great meeting and an exposition for lay folk of its Message and section reports. He tries to summarize in non-technical language, briefly, and practically what the Council said regarding Christ as the Hope of the World, the actual unity that there is now among the Churches and how it can be increased, witnessing for Christ in the face of inertia and secularism, nationalism and other religions, concrete action behind the Iron Curtain and in traditionally Christian lands, peace and what it involves, racial relations, daily work, the future in the light of rival programmes. The author in his quite proper endeavour to simplify and abridge sometimes restates and dilutes the original reports, but his book should prove suggestive to ministers who wish to preach the Council's recommendations in down-to-earth fashion and serviceable to laymen who are deeply concerned about the problems of our world. C.C.O.

"That's What I'm Here For"

By Irene Brock McElheran. (Toronto: The Ryerson Press.) $3.00.

"It cannot be called formal biography. . . It touches but lightly on his early years, and very briefly on the last decade of his life. It dwells chiefly on that fruitful quarter-century which he spent as rector of St. Matthew's Church, in Winnipeg, Manitoba." Thus Mrs. McElheran in her Preface describes this book about her husband, which she wrote under a great handicap of blindness. At times, made stiff and wooden with eulogies and testimonials to her husband, it still is a moving document of the life of a man whose abilities could found a Church and head a College, but whose humanity kept him always near the common man, succouring the lonely and destitute, pleading for the law brea[k]ers, comforting the dying, and he[r]ding the children of his [f]old. As Principal of Wycliffe Co[l]lege this concern extended to the w[el]fare of his students and to [t]hose in charge of rural parishes. Mrs. McElheran does not forget to include the humorous side of parsonage and pastoral life, as when the hall ceilings in the rectory fell down just as a prominent English Bishop was to make his entry, or when a groom instead of proffering the usual wedding fee, asked for a loan of five dollars from her husband to pay for the licence and ring. The title of this short volume is an excellent one, for Rector McElheran, unlike most of us, knew what his destiny was — to serve his Master—and to that end he literally wore himself out.

H.

Canadian Water Colour Painting

By Paul Duval. (Toronto: Burns and MacEachern.) $7[illegible]

Here is a volume which will come as a joy to Canadians — a history of our peoples and our countryside, recorded in water colours by artists from the 18th Century to the present time. The clearly written text is illustrated with 109 plates, seven of them in colour.

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We learn of Thomas Davies, George Heriot and their contemporaries whose early 19th Century art clearly portrayed in almost photographic likeness the history of early settlement.

From the works of F. H. Brigden, Charles W. Jeffreys and J. J. Phillips, names not to be forgotten in the growth of our nation's water colour painting, we pass on to the Impressionists. In the 20th Century they were making their mark on Canadian painting. "An expression of emotion" becomes more important than a factual recording. James Wilson Morris, Emily Carr, David Milne are three such artists.

As we pass through the "Group of Seven" period, the keynote is design. This volume introduces a number of Canada's major painters who like to use the medium of water colours for abstract expression.

Mr. Duval has made the transition and growth of Canadian Water Colour Painting so real, so plausible that even the novice will be able to view the showings in our galleries with more feeling and appreciation, if not always with pure agreement. M. R.

DEDICATIONS

ng part in the opening of the New Morrin (Alta.) Church were, left to t: Rev. J. C. Gardiner, Edmonton; Rev. F. Forster, Bashaw; Rev. J. A. n, present minister; Mr. C. M. Cuncannon of the Morrin Church Building Committee, and Rev. S. R. Hunt.

lorrin (Alta.) Church, Rev. J. Logan, minister, dedicated the building, its gifts and furnings on a recent Sunday. Rev. C. Gardiner representing the erta Conference was guest aker. Mr. C. M. Cuncannon, behalf of the Building Comtee presented the keys of the v building to Mr. Logan. Rev. t. Hunt and Rev. Fred Forster, mer ministers, assisted in the vices.

A reception followed the morn- service, with lunch served by W.A. The head table was tred by the Anniversary Cake, de to resemble the new build-, commemorating 44 years of urch services in the community. e two oldest members of the rrin and Sunbeam congrega- ns, Mrs. M. Doane and Mrs. E. eprose, and the minister cut e cake. Mrs. W. R. Stickney, e organist for 30 years, was esented with a leather-bound rmnary from the choir.

At the afternoon services Revs. W. Zurbrigg, F. G. Dunsmore, L. Gourlay and W. P. Smeth- am took part. The ministers d their wives were entertained dinner by Mr. and Mrs. B. G. avidson.

The old Church has been reno- ted and joined to the new one chancel design, and will be ed as a Church Hall. Work was rried out on the "pay as you ild" plan and was begun in 53.

nterior of new Fraserview Church, South Vancouver.

Fraserview Church in South Vancouver, B.C., Rev. Gerald McMechan, minister, dedicated the new building in this new housing area for veterans' families. The first Church known as Secord and opened in 1928 served the area well, but the expanding development called for Church Extension. The name was changed to Fraserview, and with the aid of the Metropolitan Council for Church Extension, the new building was erected. Rev. E. H. Birdsall, the Chairman of Vancouver Presbytery, was in charge of the dedication, and Dr. D. H. Telfer gave the address. Dr. O. Darwin, who had been present at the opening of the Secord Church, also took part.

Byron Church, London, Ont., Rev. Clifford G. Park, minister, dedicated the breaking of ground for the new Church on a recent Sunday. The minister conducted the service, assisted by Mr. Ninian Sanderson, Chairman of the Building Committee, who directed the turning of the first sod; Rev. George W. Oliver; Mr. Kenneth Davis, President Y.P.U., and the Byron choir. Three adults and three children participated in the ceremony. Mr. Thos. Foster, who has been continuously connected with the Church through its 70 years of history, being the first to turn the sod. The cost will be approximately $125,000. The project was begun by the late Rev. A. J. McKaye, two years ago, when a financial campaign was carried out.

Central Church, Edmonton, Alta., Rev. Ian J. Kemlo, minister, marked their 29th anniversary by opening their new Church. Special speaker was the Rev. Russell McGillivray, Dutton, Ont., the first pastor. Dedication services were conducted by the President of the Alberta Conference, Rev. S. J. B. Parsons, assisted by Rev. Reid E. Vipond, Chairman of Edmonton Presbytery. Keys were delivered by Mr. H. J. Bolander, Chairman of the Building Committee, to Rev. R. E. Vipond. A new pulpit Bible was presented by Mr. and Mrs. Robt. McCreath. The former has been Session Clerk for 27 years.

1,100 attended the services and 600 the dinner on the following day.

Fifth Avenue Church, Medicine Hat, Alta., Rev. Harry A. Meadows, minister, recently dedicated a Worship Centre and furnishings supplied by the Intermediate Dept. Dr. D. M. Lawrason having built the Centre. The minister and Mr. L. E. Havard, superintendent, took part in the service.

Gower St. Church, St. John's, Nfld., Rev. F. E. Vipond, minister, dedicated an organ recently, the gift of Rev. C. R. Blount, in memory of his wife, Dinah Rose, connected with the Church since childhood, to be used in the Sunday School. The minister conducted the service, and Mr. Isaac Davis, Supt., received the instrument on behalf of the school.

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Lesson for June 19

JOSIAH KEEPS THE PASSOVER

2 Chronicles 35: 1-6, 16-19.

If there is one lesson which stands out more than any other in this series of Old Testament studies, it is the frequent reminder of the greatness of the influence on a people of its leaders—whether for good or for evil. In our modern democratic emphasis on the principle that all men are equal we may overlook to some extent the fundamental importance of leadership. Government by the people must still be government of the people, and people expect to be led by those who are "first among equals."

In the checkered story of Judah's experience with her ups and downs, Josiah was a good king, as we saw in the last lesson. He had cleaned out the nests of idolatry all over Judah and Jerusalem. He had repaired the temple at Jerusalem to make it a more worthy house of the Lord. Now he comes to the climax of his reform programme and calls for a national passover celebration on an unprecedented scale. It seemed to be in the mind of the young king that in spite of the doom that had been foretold for the nation God might still spare them if they returned to Him with all their hearts. A mighty passover would surely help toward such a restoration.

We cannot here discuss in detail all the preparations which were made for this Passover, but the thoroughness and care with which they were made are our interest. They were based on the Passover instructions in the Book of the Covenant which was discovered when repairs were being made to the temple. This book was our Book of Deuteronomy—long lost and now used by Josiah as a guide book in his reforms and especially in this passover observance, when he sought to recapture the spirit of the original from hundreds of years before.

Josiah personally encouraged the priests in their office and encouraged the Levites to be faithful. He himself gave a larger contribution of animals for sacrifice, than any other king on record, and his spirited liberality inspired generosity in others.

This good king's new worship programme was well founded, and three elements in the foundation are impressive. First—the king's own heart was turned. However superficially the people followed, Josiah himself was sincere and he gave of his best. In the second place he looked to God's word for patterns of worship and added only such elements as were in harmony of spirit with that word. And, finally, Josiah's methods have much to teach us still on the value of preparation. These words are being penned as Whitsuntide comes near. How vital an element in the Pentecostal experience was the preparation of the disciples in prayer, in fellowship, and in unity of purpose!

Lesson for June 26

GOD AND THE NATIONS

Zephaniah 3: 1-5, 14-20.

We know practically nothing of Zephaniah except what we glean from this prophetic book in the Old Testament, which bears his name. He lived apparently at the very end of the history of the Southern Kingdom of Judah, and so he could survey its fortunes from a long perspective of four centuries. He could summarize the offers of God to His people.

The lesson material will perhaps serve our purposes best if we consider it as a prophetic statement of a moral standard expressing the justice of God by which any nation may measure itself.

The dominant theme of Zephaniah is that a corrupt nation must fall—as surely as there is a God of Justice. The contemporary king of Judah when Zephaniah wrote was a righteous God-fearing man, but the people did not reflect his spirit and moral decay honeycombed the nation. prophet affirms that God's to such a people is a wor impending doom and a revie the past ten lessons will brin the judgment of a righteous as it has been visited upon nation in its history. Now tha people were sunk in wicke and shame the doom is immi Jerusalem, as the seat of prophets, had had more o tunities to know the way of than any other city in the w but her own civil and reli leaders had oppressed the and the weak within her walls, and this moral depr within was the pre-curso destruction from without.

As evidence that the prophet, in the best sense, is merely a foreteller but rath spokesman for God, whose concern is not the vindicatio his forecast but rather the re ance of the people, Zephaniah another great theme in his prophetic book. It is God's eter mercy to those who, chastene His punishment, accept proffered grace. This had experienced when Hezekiah Jerusalem repented of their turned to God and were spa Manasseh humbled his before God following his sin God's pity restored him. Even though ruin is about to fall God's people in Zephaniah's God will bring back into favour as many as will repent turn to Him.

The great message of proph in general is a challenge to rep ance and turning. God is All-Righteous Judge and Judgments are abroad in earth. Sin that is unrepented brings punishment, but God is All-Loving too. There's a wide in His mercy like the widenes the sea, and always there is light of hope upon a doo people.

Lesson commentary based on "Internat Sunday School Lessons; the Internat Bible Lessons for Christian Teaching," c righted 1955 by the Division of Chri Education, National Council of the Chu of Christ in the U.S.A.

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Under the general theme, "The L God in the Contemporary Situation," fourteenth annual Summer Institute Theology will bring to the Princ Seminary campus outstanding lecturers preachers from the U.S.A. and abroad.

Dr. Ralph W. Sockman will give opening address, entitled "To Preach Whole Gospel." Two series of noon Convocation addresses will be given Dr. James W. Clarke, "The Faith Thrills," and by Rev. David H. C. Rea Edinburgh, "Lines from a Letter" (St in Philippians). Elective courses wil offered by Drs. Charles T. Fritsch, Do Macleod, Emile Cailliet, and J. Ch Wilson, members of the Princeton Fac Special lecture courses will be given Dr. Theodore A. Gill, associate edito *The Christian Century*, "Problems Protestants," and by Dr. Wayne O "Pastoral Practice in an Age of Anxi Evening speakers will include F Laubach, Elton Trueblood, Fred Speak and E. Harris Harbison. Arrangements been made for a course in Clinical T ing for one week, at the New Jersey Neuro-Psychiatric Institute. For fu information write: J. Christy Wi Princeton Theological Seminary, Princ New Jersey.

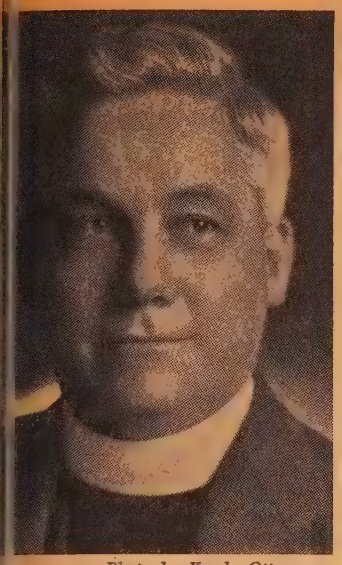

Photo by Karsh, Ottawa

C. D. Donald, Southminster ch, Ottawa, will broadcast over Dominion network of the CBC, ay, June 26th, 4.30-5.00 p.m., E.D.T.

OUTH

(*Continued from page* 12)

leak though this picture of lish Church life may be, I e on my desk at this moment report of the Methodist Home sions Committee, "Virgil." s well illustrated and readable x tells an enheartening story vangelism under all kinds of litions, using in addition to well-known methods, the van, cinema film, industrial plaincies, going to where ple are, and almost compelling n to come in.

. series of articles are appear- in **The British Weekly** written a minister by the name of liam Gowland, who is seeking xtend Christ's Kingdom in the n of Luton (the centre of the industry and the home of xhall Motors), where, as min- r of Chapel Street Church, a lding holding 1,100 and a con- gation of 150, he is attempting reach the unchurched, and it uld seem, succeeding, too. He naking his congregation work, thousands of handbills have e distributed, and the outsider en a welcome. Indeed a friend o lives in Luton fears that he working his people too hard l they will crack up under the ain. I doubt it, for there is hing that succeeds like success. ws also comes from this town another Church which had to plicate all its services on Easter nday, both morning and evening. This is the time of the year en many denominations hold ir annual conferences. The esbyterian Church in England d theirs a few weeks ago, and e Congregationalists began irs yesterday. The Methodists ve held their May Synods (and ort a large decrease in Sunday hool scholars) and the way is w clear for the Conference to held in July in Manchester. I gather that there are 140 candidates for the Methodist ministry who have been passed on from the Synods, quite a percentage of them being university graduates (the Methodist Church here does not require its candidates to have even matriculated), and these after further examination will possibly be reduced to about 100. The only candidate in the Derby Synod withdrew at the last moment owing to poor examination results, but we had three probationary ministers due for ordination in the district, and these young men impressed us by their records, both as students and as ministers-on-trial. They will be ordained at Conference, will then get married, (for here men are not allowed to marry until they have been ordained) and then settle down to their first circuit as a minister in "full connexion." I said "settle down" but in one sense I hope they never will!

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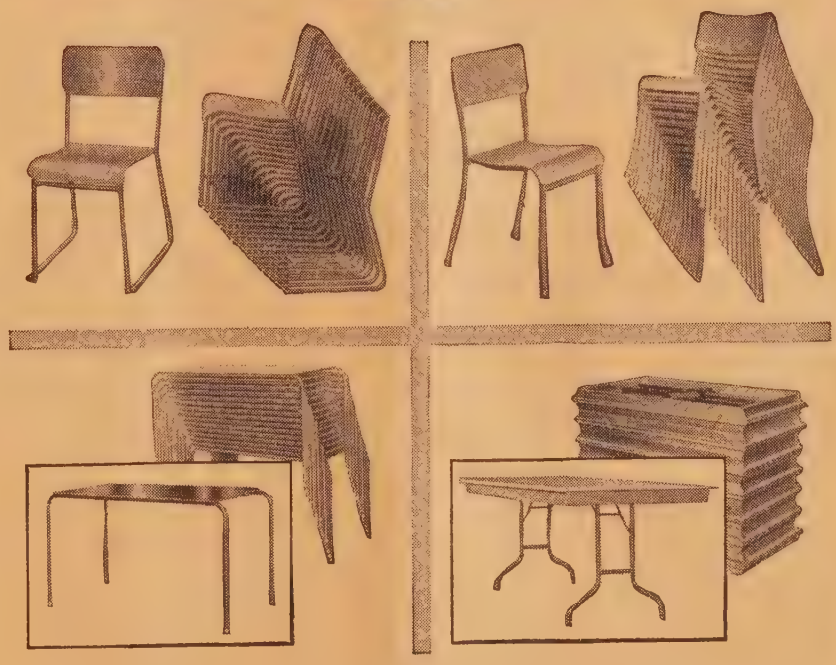

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AS I SEE IT

(*Continued from page* 14)

It was not until lately that I discovered the text that led to the conversion of Dr. Shields. It was: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." So, as a boy, he says: "The truth flashed into my heart, and I saw how to be saved. . . I knew right there in my pew the great transaction had been done."

That could have inspired his constant denunciation of sin. He said on one occasion that sin is an evil thought, a wrong desire, an unholy ambition. It does not always register itself in the face. It may not be expressed by the lips; it may not show itself by anything that the hands can do, nor in the beginning direct the course of the feet, but if it is left alone, it will burn and burn until it utterly destroys even the strongest. To Dr. Shields, it was a disease that fastens itself on the body until every organ is destroyed, and there is no cure for it but repentance and confession.

The Jarvis Street Baptist Pastor was eternally suspicious of Roman Catholic ecclesiastics—maybe he had cause to be!—but his references to the laity were always kindly. He said what many dare not say, but would like to say. How he hated playing about with Roman Church in the hope that it would some day unite with Protestantism on equal terms. To him it was silly and futile, for the former had made it as clear as the sun that it will have no "truck nor trade" with Protestantism. It must return to the fold! Yet, Dr. Shields said at Winnipeg in 1952, quoting John Wesley, "With persecution I have nothing to do. I persecute no man for his religious principles. Let there be as boundless a freedom in religion as any man can conceive."

I have other extensive notes to expand, but my space is gone. None can forecast the future of Jarvis Street Church, his Seminary, his paper; they are in the hand of God, but surely we can say this that a great man—who had the defeats of his greatness—and a good man, I believe has gone. Canada will be the poorer spiritually. His turbulent career over; may he rest in peace.

DR. DARBY

(*Continued from page* 2)

guests sat down. Many rated it as the finest ever done in the village. Delicious food, tables artistically decorated and set with the best of china and silver, and with the finest linen, presented a never-to-be-forgotten sight. With the exception of Dr. and Mrs. Darby, Rev. and Mrs. J. H. Matthews and Dr. and Mrs. Bunt, the guests all were seated at the tables when a messenger was sent to bid the special guests, "Come, for all things are now ready." From their home, along the famous Bella Bella board walk the Darbys were escorted by two drummers and one hundred and fifty-nine children, all over seven years of age and whom Dr. Darby had escorted into this life. At the approach to the Hall they were met by the Band which played them, between the lines of children, into the Hall.

They came to the banquet from far and near; from Klemtu, Namu, Rivers Inlet, East Bella Bella, Sheerwater and, of course, Bella Bella. Organizations which either brought or sent messages were The Native Brotherhood of British Columbia, The B.C. Packers, the local congregation of the United Church, the Board of Home Missions, the Agency of the Indian Affairs Branch through its Superintendent and the Teaching Staff of the School. Greetings were received from Rev. and Mrs. Dr. R. C. Scott. (Mrs. Scott was a teacher at Bella Bella for several years.) Mr. Dick Carpenter made a very competent Master-of-Ceremonies.

And then there were presentations — flowers for Mrs. Darby from the Women's Auxiliaries of Klemtu and Bella Bella; a corsage for Mrs. Bunt from the Bella Bella W.A., and a beautiful hand-crocheted cushion from the Improvement and Recreation Society of Bella Bella. To Dr. Darby was given a cane carved from a piece of driftwood. The handle end was a wolf's head. He was then presented with a six-foot totem pole by the Native Brotherhood of B.C. It was carved especially for the occasion by Stanley George of Bella Bella. The story which it portrayed was told by Dave Carpenter. In reply to the speeches, and in accepting the gifts as tokens of affection and appreciation, Dr. Darby spoke with deep feeling. Among other things, he said, "I hope that the College hasn't given me the degree for 'sticking it out' for forty years with the people of Bella Bella. I have stayed because I have liked you and loved my work." He paid tribute to the readiness with which Mrs. Darby accepted almost the full responsibility for bringing up their children when, for the sake of their education, it became necessary for her and the children to live in Vancouver. She thus made possible the work for which the College had honoured him.

The Church Service

Next, came Sunday evening with the Church filled with people, some of whom were standing. In honour of the occasion the Klemtu Choir, under the baton of Bill Robinson, had come to share in the service. They sang two anthems, as did also the Bella Bella choir. In the pulpit with the minister, Rev. J. H. Matthews, were the Superintendent of Missions and Dr. Darby. During the service, gold finger rings were presented to both Dr. and Mrs. Darby. These came from the congregation and were engraved with the Crest of The United Church of Canada. To Dr. Darby was presented a Sheaffer Pen and Pencil set by Bill Robinson on behalf of the people of Klemtu. A Bible to Dr. Darby, and a Hymnary to Mrs. Darby were also to have been presented, but these failed to arrive, and so the presentation was laid over to a later date. This great service closed with Dr. Darby offering prayer and pronouncing the benediction. In the prayer, he thanked God for the loyal staff, nurses and matrons, without whom his work in Bella Bella could not have been done. How typical of the man!

Then, at the close of a memorable day, when most of the people were going home and to bed, a good physician could be seen hurrying over to the hospital to keep vigil with a young woman about to bring forth her first child.

The new Fairview Church

Fairview (Ont.) Church, Rev. T. H. Smith, minister, was dedicated by the President of Hamilton Conference, the Rev. Walter Williams, on April 3rd, 1955.

In October, 1950, Miss V. Hamilton organized a Sunday School and Church Service. For five years members and friends, under the leadership of Rev. T. H. Smith, have laboured long and faithfully, contributing 3,100 hours of voluntary work in the building of this beautiful little Church with full-size basement for the Sunday School activities, and an up-to-date kitchen.

Five hundred attended the dedication services. Rev. T. Stokes, D.D., Supt. of Missions, and Rev. Harold Vaughan, B.D., assisted in the service.

Memorial Park Church, Carleton Place, Ont., Rev. H. Griffin, minister, was newly dedicated to the glory of God. Out of the ashes of the Church destroyed by fire a little more than a year ago, a modern edifice has arisen.

Those taking part at the dedication Service included Dr. A. Kent, Kingston, Ont.; Rev. G. Wolfraim, Lakefield; and Rev. J. B. McNaught, Lanark, Ont. Rev. E. Crossley Hunter, Toronto, was in charge for Pre-ching Sunday, and the minister Home Sunday.

LGRIMAGE

(Continued from page 11)

n, under its title of "Switzer's el," held for many years an rtant place in the early odist Church. It was opened 26, being of the same pattern ne Hay Bay and the Fourth ession chapels. It is interest- to know that the frame of building forms the frame of n at the north side of nearby urgh, where the old plates rafters can be seen and a ue old-time style of framing ised today. In this chapel the odist Conference gathered in ber, 1828, and formed itself the Methodist Episcopal ch of Canada, independent of parent body in the United es. The young Rev. Anson n preached, on that occasion, first sermon ever delivered in Methodist Church in Canada. s did the Methodist Church in er Canada start on a vigorous fruitful life of its own. Com- nt authorities hold the opinion in the quiet churchyard sur- ding the Church there lie the ains of Rev. Darius Dunham, first ordained Methodist min- in Upper Canada, though no e marks the spot where he

uch a trip will serve to bring e forcefully to anyone making he large place our pioneer ers gave to Christian worship he new life they were building themselves and their children British America. One of their concerns after breaking the l and erecting a first rude e was to secure the benefits

ve is a picture of Miss Rhuie ner standing beside her beloved n. The keys and foot-pedals are n, but it is still capable of wonder- worshipful music under her loving ers. She has played the organ for rch Services for 44 years, and in time has played for over 100 erals, 52 weddings, and served in one Church while 30 ministers e come and gone. She says she even played for three men at both ir weddings and their funerals. A organ having been purchased for Church, Miss Hamer has the old one in her home.

of religion to their communities. Such a trip can be restful as well as informative. It can be duplicated in other parts of Ontario, in the Maritime Provinces, along historic Red River in Manitoba, and elsewhere in Canada.

SECOND STOP

(Continued from page 7)

looked as though he might collapse at any moment.

Eventually the speech-making began. Just when we had had about enough, an old elder got up and launched into what promised to be an endless string of reminiscences. When he had gone on about forty minutes, suddenly Pastor Ngulu interrupted him, rose briskly to his feet, and said he wanted to speak himself. New life seemed to flow into his body as he stood and gave his testimony in a firm, clear voice. It was one of the most remarkable scenes I have ever witnessed.

Later I shook hands with him and greeted him in the name of the home Church. Through Dr. Tucker he said: "This is my message to you: 'Freely ye have received, freely give.' I have tried to give back to God something of what He has given to me. I have spent my life bringing to others the message of life."

"Sir," I said, "I will take your message back to the Church in Canada."

Which promise I have now partially fulfilled.

Dedication

St. Paul's Church, Preston, Ont., Rev. H. J. Herlihey, minister, saw a dream come to reality recently when the newly renovated and extended Church at King and Waterloo Streets was dedicated. The minister conducted the service and the Very Rev. George C. Pidgeon, D.D., and Rev. Waldemar Williams officiated at dedication. The evening service was set apart for the builders—all those who gave of their skills in the various areas.

The building programme included an enlargement to almost twice former capacity, complete chancel setting with new choir rooms, and a two-storey addition for a vestry and organ chamber on the second floor. The nave was completely torn down and was completely rebuilt with an added extension of forty feet.

The new pipe organ was built in Ludwigsburg, Germany, for the Church, and was installed by Mr. Karl Haas, who arrived from Germany to do the work.

All the furniture is new and adds to the brightness. The chancel furniture is in the form of memorials. The new parsonage was built only two years ago.

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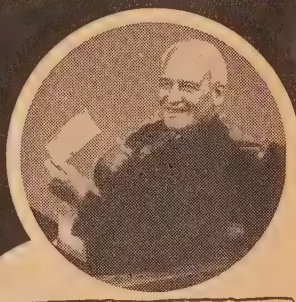

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OPENS SEPT. 8, 1955

ST. THOMAS - ONTARIO

Rev. John Ridd, D.D.

Rev. John Ridd, D.D., 89, passed away at his Winnipeg home, March 21, 1955, leaving the lovely benediction of his spirit upon a host of people.

Born in Rothesay, Ontario, in 1865, he received his High School training at Harrison, and his preparation for his life work in Victoria College, Toronto, and Wesley College, Winnipeg. He was ordained at the annual Conference in Brandon, June, 1893. He was appointed to Kemnay circuit and afterwards served successively at Bradwardine (now Harding), Brandon Hills, Morris, Birtle, Miami, Franklin, Winnipeg (Gordon United), Griswold, Alexander, Gladstone, High Bluff and Elm Creek.

For many years following his retirement, Dr. Ridd supplied charges in Manitoba and Ontario, relieving ministers ill or on vacation, and rendering most acceptable service. While his Church home was Young, where he was an active and beloved elder, right through to the grand age of 89, he continued his preaching ministry, proclaiming with contagious power the positive message of redeeming love as something he had felt and seen.

His illness was very brief, and death was glorious, like the translation of a saint. The marvellous love and protective care of his Heavenly Father were mediated by his devoted family, but there was sublime evidence of a divine Presence. "Death was beautiful with a peace passing understanding."

In a fitting memorial service in Young Church, the minister, Rev. W. E. Donnelly, was assisted by Rev. Hugh McLeod, D.D., President of Manitoba Conference, and sincere, deserved tribute was paid to a noble Christian and a faithful minister of Christ, who by his life and preaching had beautifully adorned the gospel.

He is survived by his widow; two sons, J. E. and D. W.; two daughters, Mrs. H. A. Rivers and Mrs. C. F. Caldwell.

Rev. Wm. McDonald

Rev. Wm. McDonald died at Peterborough, Ontario, January 19th, 1955, in his 83rd year. Born near Almonte, son of Lauchlin McDonald and Margaret Smith, he was educated in Almonte schools and graduated from Queen's University in Arts and Theology. He was ordained October 29, 1901, at Read's Mills, where he served, moving to Lanark, then to Sudbury and Peterborough. He retired from Thornton in 1936, returning to Peterborough, where his wife, Jean Copeland Minnes, died in November, 1946.

He is survived by three daughters: Jean, Toronto; Marjory, Mrs. Walter Little, Parry Sound; and Kathleen, Mrs. Gordon Dobbin, Peterborough; and one son, W. Leslie McDonald, Toronto.

Burial was in Little Lake Cemetery.

Miss Elizabeth McLean

Through accidental death, Port Hope lost, on February 8th, 1955, one of its highly respected and most beloved citizens, in the person of Miss Elizabeth McLean. A life-long resident of the district, Miss McLean was vitally interested in everything that contributed to the welfare of the community. Her Church was the special object of her interest, and she gave the fullest support to every phase of its work. Her loyalty and zeal expressed themselves in her wholehearted support both of her home Church and, through the Missionary and Maintenance Fund, the wider work of the Church everywhere.

Her home was the centre of a special type of service. It was here that newcomers to the community were made to feel the warmth of the genuine welcome she was always eager to extend, and where friends of longer standing experienced the sincerity of her friendship.

The funeral service was conducted by her minister, Rev. B. K. Cronk, in the Port Hope United Church on Feb. 11th. The many friends who gathered to pay their tribute of respect realized what a lasting memorial Miss McLean had built for herself by her influence upon countless lives, and by the way she had helped to strengthen the Church for its task in this community and throughout the world.

Rev. C. B. Kerr

Charles Bernard Kerr was born in Hallville, Ontario, in 1873. As a young man he went West, taking his Arts course in Manitoba College, and his Theology at Westminster Hall, Vancouver, graduating in 1911, and was ordained to the Presbyterian ministry that same year in Calgary Presbytery.

He held pastorates in North Calgary Mission, and Okotoks in Alberta, and Glidden, Mawer, Webb, Carlyle Reserve, Balgonie, Kennedy, Tantallon and Summerberry in Saskatchewan, retiring in 1941. Soon afterwards he took up residence at Wolseley, Sask., where he was added to the Session and became a great helper.

C. B., as he was familiarly called by his friends, was known as a Christian gentleman wherever he served, of gracious manners and friendly disposition. Both in the pulpit and out, it was his purpose to preach the Gospel of Jesus Christ. His personal interest in people, whose joys he shared, and whose problems and sorrows he took upon his own heart, always characterized his ministry, and many were led into the kingdom by this friendly and kindly man of God.

The funeral service was held in Wolseley Church on January 25th, 1955, with Rev. A. E. Elliott, chairman of Qu'Appelle Presbytery, conducting the service. Rev. C. E. Martin offered prayer; Rev. E. S. Dixon read the scriptures, and the minister, Rev. J. D. McMurtry, gave the address, paying fitting tribute to a kind and helpful servant of God. Several members of Presbytery attended in a body, elders of the Church being pall-bearers. Interment was made in the local cemetery.

C. B. Kerr is survived by his widow, formerly Patricia Samson; and three daughters: Eileen of Wolseley, Mrs. Warner of Saskatoon, and Mrs. G. Matthews, Calgary; and two sons, Hugh and Connell, of Flin Flon, Manitoba.

C. M. B.

Rev. S. Burnside Russell

Rev. S. Burnside Russell died in his sleep on March 4th, 1955, at the Toronto residence of his son, Donald. He had been living with his son, daughter-in-law, and their two children since the death, in Hamilton, of his wife, Ida Theresa Kennedy of Fergus, who passed away in 1945. He was 83 years of age and was active up to the end. His only other immediate surviving relative, on this side of the Atlantic, is his oldest brother, Rev. R. J. Russell, who is living retired in Kingston, Ontario.

Born in Analong, Co. Antrim, Ireland, he took his theological training in Princeton Seminary, N.J. For a short time he served in Bradford, Pa., and then went to Hillsburgh, Ont. Thence he was called in 1942 to Erskine Presbyterian Church, Hamilton, where he had a large and enthusiastic congregation and an outstanding Sunday School. He took an heroic stand for Church Union, losing his Church and going out with the minority to worship in the Pythian Hall and later in Centenary Church. After a short period he was called to Wesley Church, Hamilton, where he served a loyal congregation for some 16 years, until his retirement in 1942. He then became a member and an elder of Melrose Church.

Mr. Russell vacationed at Elgin House for 25 summers, becoming well-known to a large number of summer residents at that resort. He was a 32 degree mason of the Scottish Rite. For 23 years he served on the Board of Education in Hamilton, and for several years as its chairman. The Conference of Hamilton chose him as its President at their meeting in Kitchener in 1932.

The funeral service was conducted in Hamilton on Tuesday, March 8th, under the auspices of the Presbytery of Hamilton, with its chairman, Rev. W. J. Preston, in charge, assisted by Rev. Fred Ellis, Rev. W. S. Daniels, Rev. John Mutch, and Rev. Waldemar Williams, the President of the Hamilton Conference. The interment was in Woodland Cemetery, Hamilton.

J. M.

Rev. F. J. Anderson, D.D.

In Toronto, March 17th, 1955, after a year's illness, Rev. Frederick J. Anderson, D.D., departed this life on earth after a long ministry covering some forty-six years in India and, since his retirement, six years as Visiting Pastor for his home Church, College Street, in Toronto.

Taking part in the farewell service were the Overseas Department, represented by the Associate Secretary, the Rev. Floyd Honey, the Rev. Isaac Khimla, Native Pastor of our Church in Rutlam, Central India, the Very Rev. A. A. Scott, D.D., for so many years Principal of our Indore College, and the minister of the Church, the Rev. C. A. Gowans, D.D.

Dr. Anderson's years overseas were centred in Jaora, Dhar and Rutlam, where, in addition to his many duties, he acted as Treasurer of our Indian Mission, rendering conspicuous service and exercising meticulous care in the ordering of its finances.

Mr. Khimla gave a remarkable tribute to the value and character of his work, including himself as one of his products, together with numberless others. Dr. Scott spoke of his financial gifts, of "his coolness and calmness in the face of difficulties, and his unwavering conscientiousness at all times." The minister told of his love for his home Church, of his untiring ministry of visitation, and his keen interest in everything that pertained to the Kingdom of God.

To his devoted and gifted partner our sympathy goes out, and to "Walter Gi... his Doctor son (now on furlough)... carries on his Medical Work as our ... sionary in Rutlam, Central India, a... Marion (Mrs. Ross Goodchild) an... grandchildren, Anne and Randall.

"He being dead, yet speaketh"—a... him has come the "Well done, goo... faithful servant."

Rev. Harry Dodd, D.D

The Rev. Harry Dodd, D.D., died ... home in Winnipeg on December 30, ... at the age of 73 years, after 43 ye... the active ministry. Born in Ru... England, he received his educati... Manchester, graduating as an I... Decorator. Early in life he united wi... Wesleyan Methodist Church, in whi... became a Local Preacher at the age ... He came to Canada in 1908 in re... to the appeal of the Rev. Oliver D... D.D., and completed his Theological ... in Wesley College, Winnipeg, in 191... was ordained that year by the Ma... Methodist Conference.

During his ministry Dr. Dodd was ... active in the Church Courts, where h... recognized as a forceful and f... debater; he served on numerous C... Boards, was a member for years o... Senate of Wesley College, and served ... as Commissioner to General Council.

Amongst the charges served were ... Swan Lake, Pipestone, Baldur, Boiss... Minnedosa, Medora, Wawanesa, Gran... Lauder, and Rivers, all in the Ma... Conference.

In 1946 during the 75th Anniversa... United College, Winnipeg, he receive... honorary degree of Doctor of Divinity. Dr. Dodd was a challenging preacher of ... Righteousness, with a well stored min... a heart aflame with evangelistic ze... ever gloried in Christ as Saviour and ... of the whole life.

Surviving are his wife, Janet ... (Couch), one son, William George, ... three grandchildren. A daughter, Jan... predeceased him in 1940.

A funeral service was conducte... Winnipeg on Monday, January 3rd, ... by the Rev. D. R. Patterson of T... Church, assisted by the Rev. J. W. ... D.D. (since deceased), both of whom ... close friends for many years. This s... was attended by many Winnipeg f... and ministerial brethren. At the serv... Swan Lake the minister, Rev. B. ... Matthews, was in charge. Rev. John ... of Manitou gave the message. The ... C. G. Hockin of La Riviere and Rev. ... Bill of Darlingford represented the C... Presbytery. Burial was made in the ... plot in the Swan Lake Cemetery.

D. R...

Mrs. Harriet Johnson

Harriet E. Johnson, wife of the ... Rev. Percy Johnson, died on March ... The daughter of the late Captain ... and Mary Ann Sponagle, she was b... West Dublin, N.S., Sept. 16, 1869. ... married September 26, 1907, and wit... husband served various charges in ... Scotia and Alberta. In 1927 they ret... to the Maritime Conference, movi... 1928 to New Germany, where Mr. Jo... completed a home, and where he di... 1929. Since then Mrs. Johnson has ... tinued in that place helping in all ... possible in the Church, where she fo... a Ladies' Aid and was active in Missi... circles.

The funeral service was conducte... her pastor, Rev. Arnold H. Mitton, as... by Rev. Harry Rackham, Armdale, ... a nephew-in-law. Interment was in La... Cemetery, New Germany.

Nieces and nephews survive.

Rev. L. S. Throop

In the sudden passing of the Rev. L... Sheldon Throop, minister of Can... United Church on Sunday, February ... 1955, the Church has lost one of ... faithful members. Mr. Throop suffe... heart seizure while preparing to leav... his afternoon preaching appointment, ... died before medical aid could be summ... He had come to the Cannifton Pa... Charge only 18 months ago.

Born at Spencerville on February ... 1889, the eldest son of the late W... H. Throop, and the late Frances S. P...

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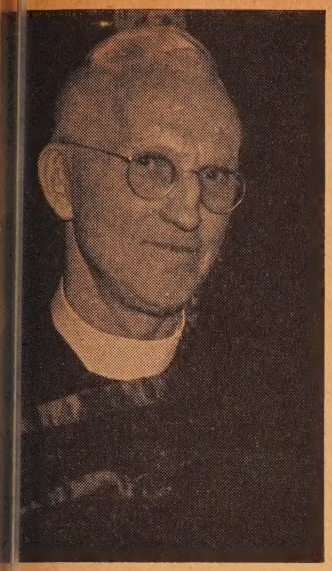

he Late Rev. L. S. Throop.

urvived by his wife, the former Lila Needham, two daughters, Miss Alice s Throop of St. Catharines, and Miss ernice Throop of Queen's University, on; two sons, William James Need- Throop, Belleville; Robert Sheldon , Ottawa, and three grandchildren, Jane and Susan Elizabeth Throop, lle, and Robert Douglas Throop, ; one brother, Wellington Throop, e sister, Harriet Throop of Spencer- Ontario.

late Mr. Throop received his prim- d secondary education at Spencerville, tt High School and Albert College. lle. He received his Bachelor of Arts from Queen's University, Kingston, 18, and obtained his Bachelor of ty degree from Wesleyan Theological e, Montreal, in 1923, where he took eological training.

pastorates were: North Augusta, Westmeath, Demorestville, Newboro, Tamworth and Cannifton. He was elve years Secretary-Treasurer of the on Presbytery and Chairman of Belle- Presbytery in the year 1953-1954. as also a commissioner to General il at Sackville, N.B. At the time of ath he was Chairman of the Church ion Committee of Belleville Presby- In all his pastoral and Presbytery he proved to be a wise administrator riend of all.

ternally he was a Past Master of ony Lodge A.F. and A.M., Delta. . W. R. Merrick, a friend of the ; and former pastor at Cannifton, cted a private service in the home, was followed by a public service in fton United Church, held under the es of Belleville Presbytery, with the nan, Rev. G. J. Minielly, in charge, d by Rev. K. J. Crawford, Secretary esbytery, and Rev. R. F. Darke. The ent of the Conference, the Rev. H. C. aim, delivered a very comforting ge.

ial took place at Belleville Cemetery

"He giveth His beloved sleep."

Mrs. George B. King

January 9, 1955, there passed away e Women's College Hospital, Toronto, G. King, beloved wife of Rev. George ng, former Dean of Theology, United ge, Winnipeg.

s. King was the only daughter of es W. Chadwick, prominent Methodist n of Toronto. She was a graduate of ria College, and of the College of ation, University of Toronto, holding the degree of M.A. from the latter ation. She taught for a term at Mount n Ladies' College, Sackville, N.B. her marriage she moved to Edmonton, later spent some time in Germany, e Dr. King took post-graduate study. 's. King lived for 18 years in Winnipeg was active in the Women's Auxiliary nited College, being instrumental in izing a fund to provide loans and arships for students of that institution. served on the Children's Work Board he Religious Education Council of toba, and interested herself in the ent Christian Movement of the Univer- of Manitoba and in the activities of ent Fort Rouge United Church. She be remembered by a host of her and's students as the gracious hostess home always open to them.

turning to Toronto eight years ago when her husband retired, she became associated with the work of Trinity United Church. She also served on Children's Work committees of The United Church of Canada and the Canadian Council of Churches. She was an active member, too, of the Victoria College Alumnae Association.

She leaves behind her a husband, a son, Brockwell C. King, and a daughter, Mrs. W. B. (Barbara) Pheloung.

The funeral service was conducted by Rev. Ernest Crossley Hunter, D.D., who spoke of her courage, her buoyant spirit, and her never-failing Christian hope. Dr. Stanley S. Greenslade assisted Dr. Hunter. Interment was in the family plot at Prospect Cemetery.

Miss Margaret Irvine

On February 23rd, 1955, Miss Margaret Irvine passed away at her home, "Rose Bank," 3920 Cedar Hill Road, Victoria, B.C. She was born on the same farm ninety years and nine days before. Miss Irvine was the first organist of St. Aidan's United Church, which opened in 1894 as Presbyterian, and she held this office for many years. She was a Life member of the Woman's Missionary Society, devoting many hours of her time to this work until her great age confined her to her home. Her name lives on at St. Aidan's through the "Margaret Irvine Evening Auxiliary."

Rev. A. W. Robertson

Passing away suddenly at his home in Kemptville, Ont., on Thursday, March 10th, 1955, Rev. Alexander William Robertson had completed forty years in the active ministry. Only a few weeks before he had been elected a member of the Session of St. John's United Church, Kemptville, and made many friends by his kindly spirit and interest in the Church.

A native of Pictou County, Nova Scotia, son of the late James Robertson and Elizabeth MacKenzie, he was a graduate of Dalhousie University and Pine Hill Divinity College, Halifax.

Giving his ministry largely to rural Churches, where he was greatly beloved, his closing active ministry was at Millerton, N.B. Earlier he had served at Great Village and Onslow, Nova Scotia, and Kensington, P.E.I.

Final tribute was paid to his life and work at a service in St. John's Church, Kemptville, with Rev. A. F. Thrower, chairman of Dundas and Grenville Presbytery, conducting the service, assisted by Rev. John Hurst, and Rev. Clarence H. Ferguson, minister of St. John's, paying tribute.

He is survived by his wife, the former Jeanette H. Ross; two sons, Dr. Ross E. Robertson of the chemical division, National Research Council, Ottawa, and Dr. D. Gordon Robertson, Bralorne, B.C.; three daughters, Mrs. Roy (Evelyn) Crandell, Winston-Salem, N.C.; Mrs. George (Mary) Frissell, Long Island, New York, and Mrs. Lawrence (Ruth) Copland, Cheshire, Conn., and thirteen grandchildren.

Mrs. E. J. Chegwin

In the passing of Mrs. E. J. Chegwin, Zion United Church in Moose Jaw lost not only one of its most loyal members, but one who was uniquely connected with the Church since its erection. Mrs. Chegwin was the widow of the late Rev. E. J. Chegwin, who was minister of Zion Methodist Church when it was dedicated on November 7th, 1907.

When Mr. Chegwin graduated from College in 1894 he was married to Miss Bessie Coote of Hamilton, Ontario, and they served in Lacombe, Alberta, Roland, Winnipeg (Wesley) in Manitoba, and came to Moose Jaw in 1905.

During Mr. Chegwin's ministry at Zion and whilst he was Secretary of the local Y.M.C.A., his wife was a true helpmate. After her husband's passing, she lived with her daughter Gertrude, whose untiring devotion made peaceful and happy her closing days.

Mrs. Chegwin was always loyal to her Church, and especially to her "beloved Zion." Yet her influence lay not so much in her activity as in her spirit. She radiated Christ in her home, among her family and friends, and in her Church. Sunday after Sunday, even in her 89th year, she was present at morning worship; and this little Christian lady, with her quiet saintly ways, her winsome smile and deep devotional spirit was a benediction to those who worshipped with her.

The funeral service was held in Zion Church on March 22nd, and, despite the raging blizzard, many gathered to pay tribute to this pioneer of faith. The service was conducted by the minister, Rev. Robert J. D. Morris, assisted by the associate minister, Dr. Aubrey W. Ingram. Among the honorary pall-bearers was Mr. Charles Cole, who has been caretaker of Zion Church since Mr. Chegwin began his ministry in 1907.

Surviving are three daughters: Amy (Mrs. Norman Wheatley of Naramata, B.C.), Miss Dorothy Chegwin of Aberdeen, Scotland, and Miss Gertrude Chegwin of Moose Jaw; and one son, Dr. Arthur E. Chegwin of Regina. A. W. I.

Rev. W. S. Loring

Rev. W. S. Loring, well-known Methodist minister in Bermuda, died suddenly on March 20th in his 65th year. Chairman of the Synod of the Wesleyan Methodist Church of Bermuda, Mr. Loring was also pastor of the Port Royal Circuit. He began his career in the ministry in Bermuda in 1916 and finished it there, nearly forty years later, returning to pastorates in the Maritimes in the interval.

Mr. Loring was born in Nova Scotia in 1890 and received his education at Mount Allison University.

A message signed by Mr. J. L. Dawson Gibson, Secretary of the Synod and the Port Royal Circuit, and paying tribute to the life and work in Bermuda of Rev. W. S. Loring was read at the funeral service held in the Church at Marysville, N.B., his last Canadian pastorate, and where burial took place.

Mrs. Loring predeceased her husband in 1948. Surviving in his immediate family are his sons, George, Niagara Falls, and Ross, St. John's, Nfld., and his daughters, Mrs. Gates Johnson, Perry, Maine, and Miss Elgey Loring, laboratory technician at the King Edward Hospital.

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Fraserview Church, Vancouver, B.C., Rev. Gerald A. McMechan, minister, carried out a series of prayer meetings during Holy Week with the members of other denominations — The Alliance, Covenant, Presbyterian. Mark's Gospel was used for meditation. While attendance was not very high, the fellowship and good-will engendered warmed all hearts.

Pulpit Vacancies

Colborne (Ont.) United Church, Cobourg Presbytery, will be vacant June 30th. Interested ministers please write to Mr. William May, Colborne, Ontario.

* * * * *

Kelvin three-point Pastoral Charge—Haldimand-Norfolk Presbytery. Minister retiring June 30th. Interested ministers please contact Secretary of Pastoral Relations Committee, Mrs. Ross E. Poole, Box 427, Norwich, Ontario.

* * * * *

Bancroft Pastoral Charge becomes vacant June 30th. Interested ministers write Emerson Laundry, Bancroft, Ontario.

* * * * *

Sutton Pastoral Charge becomes vacant June 30th, 1955. Interested ministers please write H. F. Archibald, Sutton, Quebec.

* * * * *

Kirkhill one-point Pastoral Charge, Glengarry Presbytery, vacant June 30th, 1955. Interested ministers write Kenneth MacCaskill, R.R. 1, Glen Sandfield, Ontario.

* * * * *

Whitevale, Toronto East Presbytery, three-point charge, becomes vacant June 30. Interested ministers write to Roy Carter, Locust Hill, Ontario.

* * * * *

Otterville-Springford three-point pastoral charge, Oxford Presbytery, vacant July 1st. Interested ministers contact Robert Lee, Springford, Ontario.

* * * * *

Munson-Morrin four-point Pastoral Charge becomes vacant on June 30th. Interested ministers please write to C. M. Cuncannon, Morrin, Alberta.

* * * * *

Treherne three-point Charge, Carman Presbytery, vacant June 30th. Interested ministers write H. S. Brooking, Treherne, Manitoba.

* * * * *

Innerkip, three-point pastoral charge, Oxford Presbytery, vacant July 1st. Ministers interested write E. R. Shelby, Eastwood, Ontario.

* * * * *

Hillsdale, three-point charge, Simcoe Presbytery, requires a minister June 30th, 1955. Interested ministers contact the Pulpit Supply Committee, Rupert McGrath, R.R. 1, Elmvale, Ontario.

* * * * *

West Howe Sound Church, four-point charge, Vancouver Presbytery, becomes vacant Sept. 1st, 1955. Interested ministers please write to Geo. A. Marsden, R.R. 1, Gibsons, B.C.

* * * * *

Romney-Glenwood, four-point pastoral charge, Kent Presbytery, becomes vacant June 30th. Interested ministers please write Harvey Wharram, Wheatley, Ontario.

* * * * *

Melville United one-point Pastoral Charge becomes vacant June 30, 1955. Interested ministers please write Harold Moore, Box 96, Evanville, Ont.

* * * * *

Port Lambton, four-point charge, Lambton Presbytery, becomes vacant June 30th. Interested ministers please write Glen Payne, R.R. 2, Port Lambton, Ontario.

Births

McKIM—Born at St. John's, Newfoundland, on May 11th, 1955, to Rev. and Mrs. J. A. McKim (formerly Eleanor Orchard), a son, Robert Allan.

Exchange

Supply — August 21 and August 28 — in either Toronto area or Montreal or Quebec area. (A Sunday in Toronto and a Sunday in Montreal or Quebec.) Would exchange pulpits. Rev. H. Keith Hill, First Presbyterian Church, Winchester, Kentucky, U.S.A.

United Theological College Alumni Conference

September 21st and 22nd, 1955, are the dates for the Annual Alumni Conference of United Theological College, Montreal, Que. It will be held in Divinity Hall, 3520 University St. Dean Charles Taylor of the Episcopal Training School, Cambridge, Mass., will be the special lecturer, his subject "The Old Testament—with particular reference to the Psalms." Others taking part will be Revs. W. T. Eddy and C. E. Belbin; Rev. J. Campbell Wadsworth, D.D., Revs. P. J. Lambert, J. P. Travis and D. R. Anderson.

Mr. Henry Birks, Chairman of the Board of Governors of the College, will speak on "Future Plans for the United Theological College." Principal Elect Caird will address the closing banquet.

Rev. P. J. Lambert, 111 Neptune Blvd., Strathmore, Montreal, is Secretary of the Alumni Association. Information on the Conference may be secured from him.

Zion Church, Hamilton, Ont., Rev. R. D. Horsborough, minister, has been newly renovated at a cost of $30,000. The Sanctuary has been improved, a new chancel added, the furniture refinished, and the whole redecorated in soft greens. High above the worship centre a large hand-carved cross is suspended against a dossal curtain.

A series of reopening services was conducted by the minister. Guest speakers included two former ministers, Rev. R. Arthur Steed and Rev. George Service. Rev. Waldemar Williams, President of the Hamilton Conference, participated in the rededication ceremonies, and Dr. Gordon Price, St. Catharines, was speaker at a Special Youth Service.

No More, Please

Miss Dorothy Kilpatrick of the Canadian Mission, Ujjain, India, who some time ago requested copies of the *Reader's Digest* and Christmas Cards be sent to her in India, has written us a letter:

"Did I say I could use "endless" copies (of *Readers' Digest*) and lots of used Christmas Cards? Did I? From coast to coast of Canada they are pouring in on me! The Government of India has even had to pay a tauga (or buggy) to bring 'em up. Please say a tremendous 'Thank you' for me to all these donors. Let them be assured that Christian College, high schools, town libraries and 'endless' young friends are benefitting. The cards are in use, too. Today a large package went—with Hindi texts printed large upon them—to the children of the Leper Asylum near here."

As the supply of *"Digests"* on hand is quite adequate, Miss Kilpatrick requests that no more be sent.

CARAVANERS

(*Continued from page* 15)

"Sunday, July 19. We conducted two Church services this morning at Kilmar and Harrington. George preached the sermon (his first one), Beverley told the children's story, and Shirley led in prayer and read the scripture lesson. The Kilmar service was attended by 38, and the Harrington service by 50. After about five years of not attending Church a few families in Harrington have now been attending the services since our arrival in this community."

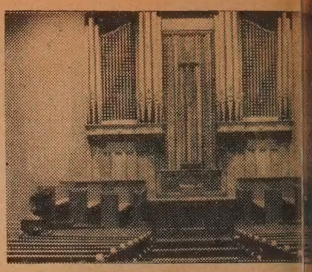
"August 16. What a surprise! Instead of the expected fifty at Vacation School we had at least seventy by nine o'clock. We were short of materials and helpers, but this will be remedied by tomorrow.

"We are very lucky in that most of the Sunday School teachers will be able to help at least part of the time, and one is a capable pianist.

"We had a truly wonderful time at noon visiting Mrs. McKenzie, and then Mr. and Mrs. Wharburton for dinner. They are really fine Christian people."

"August 19. This evening Mary sang at the W.A. meeting, and I gave a talk on 'Caravaning' and answered any questions which the ladies wished to ask about it.

"We only hope that the Vacation School was as much of a blessing to the children as it was to us."



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"August 2. We had a ... People's rally in the Churc... evening. There were 12 ... people present. The evening ... sisted of a worship servic... explanation of the Young Pe... Programme, followed by d... sion and recreation."

"August 14. This afterno... begin our survey of the com... ity. This is a new housing ... practically all young couples ... student minister does not ... know which families are ... Church so we are going to ... him."

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HEPWORTH-SHALLOW LAKE Charge, near Sauble Beach, wishes supply minister for first three Sundays of August, paying $25.00 per Sunday and use of Parsonage, without parochial work. Apply —Dr. P. Helliwell, Hepworth, Ont.

HOLIDAY Supply wanted for the four Sundays in August for the Little Current three-point Charge, Manitoulin Island. Use of manse provided. Write Box 254, Little Current, Ont.

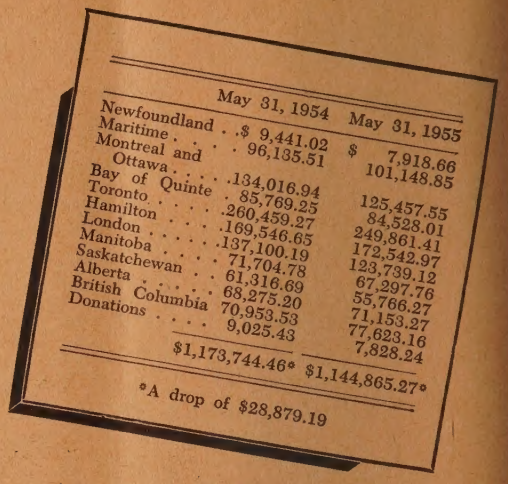
WOULD you like a holiday in an ideal vacation spot? Accommodation at Manse offered in exchange for Sunday Services for July and/or August. Write Mr. G. H. Fuller, Red Lake United Church Pastoral Charge, Red Lake, Ont.

Birth

DAVIES—Rev. H. W. and Mrs. Davies (formerly Helen Clark) are happy to announce the arrival of Barbara Ruth on Wednesday, May 11th, 1955, at the Red Cross Hospital, Hornepayne, Ontario, a sister for Dorothy.

These Figures Should Startle the Church...

They point to the danger of our whole programme of Christian work being crippled – slowed down!



	May 31, 1954	May 31, 1955
Newfoundland	$ 9,441.02	$ 7,918.66
Maritime	96,135.51	101,148.85
Montreal and Ottawa	134,016.94	125,457.55
Bay of Quinte	85,769.25	84,528.01
Toronto	260,459.27	249,861.41
Hamilton	169,546.65	172,542.97
London	137,100.19	123,739.12
Manitoba	71,704.78	67,297.76
Saskatchewan	61,316.69	55,766.27
Alberta	68,275.20	71,153.27
British Columbia	70,953.53	77,623.16
Donations	9,025.43	7,828.24
	$1,173,744.46*	$1,144,865.27*

*A drop of $28,879.19

The above represents Missionary and Maintenance givings, by Conferences, to May 31st.

THESE are dangerous figures. With nearly half of 1955 over, our total Missionary and Maintenance givings to date lag behind those of the corresponding period of last year by $28,879.19. It is no exaggeration to say that the entire work of our Church is imperilled. To fail at this critical time will be to cripple seriously our widespread Christian programme at Home and Overseas. It could conceivably bring about a "retrogression" from which recovery might be extremely difficult. Such a situation must not be!

Here is a ringing clarion call:

—to EVERY Church Member
—to EVERY Congregation
—to EVERY Presbytery
—to EVERY Conference

Act quickly before the interruption of the Summer holiday season. Remember, Church expenditures have no holiday. They go on regardless of whether money comes in or not. Let us unite *now* to "bridge the present gap" and make sure that our Missionary and Maintenance givings keep *ahead* of our expenses. Only by so doing can we realize our $5,000,000 goal so urgently needed.

We must not allow these vital ministries to be jeopardized

This is a time for Advance!

—more of our youth are enlisting for life service

—150 more new Churches are urgently required in all parts of Canada

—more Student Missionaries are engaged in serving unchurched communities

—more new Missionaries are serving in our Overseas Mission Fields

—new and pressing responsibilities loom on the horizon

General Council has set the Missionary and Maintenance Objective:

"$5,000,000 IN '55"

I AM DEEPLY CONCERNED

and would like to do my part to help realize our Church's Missionary and Maintenance Objective of $5,000,000. Here is my special contribution amounting to $.....

Name .....

Address .....

..... Local Church.....

(Please credit the above to the Missionary and Maintenance givings of my local Church)

Every Dollar is urgently Needed This Year

Are You doing your full share?

Is your congregation kept aware of the need?

THE MISSIONARY AND MAINTENANCE FUND

As God has blessed us, so let us give